

THE RELIGIOUS AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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TOPICS OF THE TIMES.

Oliver Wendell Holmes celebrated his 81st birthday August 29th. at his country house in Beverly, Mass. He said to one of who called upon him: "I realize that I am not as vigorous as thirty or forty years ago, but life is still enjoyable and pleasant."

John L. Sullivan, the slugger, has appeared upon the histrionic stage in a play so constructed that he must come before the audience to exhibit himself in four out of five acts without being subjected to much intellectual strain. His greatest success is in the last act of the play when he knocks out the fellow who appears as his enemy. In that part he rises to the highest pitch of enthusiasm and brings down the house.

Referring to the marriage of Mr. Wilkinson and Miss Winnie Davis the *Illustrated American* remarks that "a great gain has been made in tolerance and in right feeling when the South is willing to welcome to its bosom the scion of a noted abolitionist family. The War of the Roses in England was brought to an end in a marriage wherein the red and the white rose were joined in happy union. Let us trust that the coming marriage may help to bridge over the memories of our internecine conflict."

A Mr. Gellatt of Kansas City wished to marry a Jewess whose parents refused their consent unless her lover, who was a Christian, should become a Jew. Mr. Gellatt thereupon declared his willingness to comply with the requirement and sought the advice of a rabbi who put him on eighteen months' probation and decided to take him into the faith without performing all the ceremonial rites. This was done with the indorsement of many of the Jewish rabbis of the United States. The marriage then followed. It is said that this event, almost unprecedented in the history of Judaism, may mark the beginning of a new era in the history of that faith.

In a notice of a book the *Atlantic Monthly*, referring to the author's absurd use of italics and capitals, says that the work "is so italicized and small capitalized that it would seem as though he questioned, after all, the willingness of the student to read deliberately with attention the solution which he proposes of the doubts which assail men." The use of capitals for the initial letters of words which are deemed important in expressing a writer's meaning, instead of helping the reader, rather adds to the difficulty of his readily understanding what he reads. Many writers capitalize words "just," to quote one of Huxley's expressions, "as you give a grenadier a bearskin cap to make him look more formidable than he is by nature." If a writer's style is strong and perspicuous nothing is gained by frequently employing capitals or italics which rather interrupt continuity of thought and bewilder and confuse average readers. If one lacks the power of literary expression, the deficiency is in no way supplied by capitalizing and italicizing words. The same is true of putting into a sentence half a dozen punctuation marks when only one or two are needed.

English and Canadian authorities are preparing to resist any approach of cholera by improved methods of sanitation, medical inspections and quarantine regulations. There have been three outbreaks of the epidemic this season, one in Spain, one in Asia Minor, and one in Japan. That in Spain, it is stated on good authority, was caused by excavations which disturbed the remains of the epidemic that prevailed there in 1885. Two thousand or more have fallen victims to the cholera in Spain this season. The Asia Minor scourge was brought by pilgrims to Mecca, where the daily mortality through the summer has been a hundred. It has spread thence northward. It is estimated that 20,000 persons have died of cholera in Western Asia in four months. In Japan it broke out at two places and according to the latest advices the mortality has been very large and the epidemic is gaining headway both in Japan and China. When the communication between San Francisco and Japan is considered, the need of every possible precaution against the approach of the disease by that avenue is evident. The season is now advanced and at present there is hardly any danger from cholera in the United States; but no efforts should be spared to guard against a visitation next year.

Mental suggestion was pleaded on behalf of a girl named Adolphe Vatinel who was tried on the charge of infanticide before the Assize Court of Rouen, according to a Paris dispatch which appeared in *Light*, (London). "She said that she unconsciously followed the suggestion of the father of the child, a shepherd named Bastid. Her story and manner were so consistent, that last session the court ordered the case, which was then on, to be adjourned, the object being to have her examined by competent doctors. They agreed that there was suggestion, but that the girl was not wholly irresponsible. They also ascertained that she had, some time ago, typhoid fever, which left her weak in body and mind. Bastid denied all the accusations made against him by the prisoner. One of them was that he made her believe the child was a ball filled with hot water, and that she would be the better for squeezing it with all her might. The jury returned a verdict of not guilty."

Rev. Mr. Forsythe, the Methodist minister at Rockland, Pa., lately organized and drilled a base ball club to which he has since given considerable attention. He invited his flock to attend a picnic and witness a game, in which he was to be one of the players, for the benefit of the church. His flock took offense and would not allow him to preach again in the church. He organized another church in the school house and now declares that he will preach and play ball too. Another Methodist minister, Mr. Arney of Grand Rapids, Mich., keeps fast horses and recently had a race in which his horses were winners. The Methodist conference says that he must give up horse racing if he continues in the ministry. But he is full of fight and replies thus: "The church can not dictate to me what I shall do and what I shall not do beyond a certain limit. If I see fit to give another horse race in the future that is my affair and I do not concede that the church has any right to interfere with me so long as I serve my people acceptably as pastor." A large number are ready to stand by Parson

Arney in the position he takes. Both the ministers named are declared to be "sound" in theology.

Mrs. Maria B. Woodworth the evangelist who caused so much excitement over the country while in Oakland, Cal., by prophesying great earthquakes and tidal waves and the destruction thereby of American cities, is now conducting a great revival at St. Louis where the meetings are held in a tent that is capable of sheltering 9,000 people. During the past week, according to a dispatch, there have nightly been from fifty to two hundred and fifty men women and children stretched upon their backs on the ground or on the big platform, where they lay in religious frenzy or in a dead stupor from exhaustion, while a thousand more excited individuals shouted, danced, cried and sang and swung their arms in the air. Drs. Adams and Diller, said to be authorities on insanity and neurology, after attending the meetings and talking with Mrs. Woodworth, declare that the woman is insane, but possesses great hypnotic power, and that the trance into which she throws her auditors is simply hypnosis. These doctors say that she is doing great harm to thousands and recommend that the authorities interfere and put a stop to the exhibitions.

The San Francisco *Chronicle*, of August 24th, contains a long narrative the substance of which is that Edwin Russell, a real estate dealer of that city died suddenly of apoplexy and appeared in spirit to his friend, Mr. H. E. Reeves, before the arrival of the messenger announcing Mr. Russell's death. Mr. Reeves stated to a representative of the *Chronicle* that the apparition was "so real, so lifelike that I at once stepped forward and stretched out my hand and was about to speak some words of welcome. As I advanced to the head of the stairway the figure seemed to turn as if about to descend [the stairs] and faded into the air. I remember trying to speak to the figure, but the tongue clung to the roof of my mouth. Then I fell against the wall and gasped out, 'Ah! My God!' just like that. My sister and niece, with the other folks, came up. My niece said, 'Uncle Harry, what's the matter?' I went on to explain what it was, but was so scared I could hardly speak. My niece said, 'Don't you know Russell is dead?' Well, that flabbergasted me; it only made matters worse, and I nearly fainted. Then they told me that the Rev. Mr. Davis had sent Mr. Sprague to tell me of the sad news. I was terribly startled by the affair, and feel shaky even now, but I am not given to superstitious fears, and I suppose it can be explained. Mr. Sprague had been waiting nearly half an hour before I saw him and obtained corroboration of the news of Russell's death. It is very strange; very strange, indeed. I saw that man Russell after he must have been dead three hours at least, as plainly as I see you in that chair." "In an interview with Mr. Sprague" the *Chronicle* says, "the essential features of this strange story were confirmed. It is a significant departure from the routine ghost story that all the persons connected with this case are unconnected with any spiritualistic organization, are of well-balanced mind, thoughtful and skeptical on all sensational matters." Mr. Reeves is described as a man in the prime of life, of temperate habits, in good health and strong nerves. This case furnishes a good subject for investigation by the Society for Psychical Research.

COLOR HEARING.

A blow on the head often gives rise to luminous sensations, and under the influence of the shock the person seems to see a multitude of sparks. Describing the effects of a fall on the ice boys say that it made them "see stars." Frequently there is a great variety and brilliancy of colors thus seen. Vibrations which, affecting the auditory nerve, produce the sensation of sound in some cases have the power of causing sensations of luminousness. Indeed there are persons who whenever they hear a sound also perceive a color; one sound corresponding with red, another with blue, another with green, etc.

Dr. Nussbaumer of Vienna, relates that when a child in playing one day with his brother, he struck a fork against a glass to hear the ringing, and that while he heard the sound he discerned colors. He says that when he stopped his ears he could by the colors tell how loud was the sound produced by the contact of the fork with the glass. Very much the same were the experiences of the brother. The doctor relates the observations of a medical student in Zürich to whom notes of music were translated by certain fixed colors, the high notes by clear the low ones by dull colors.

M. Pedrono, an ophthalmologist of Nantes, states that he had a friend who was accustomed to the simultaneous perception of sounds and colors, but who avoided speaking of it, not wishing to be thought strange or to be an object of curiosity, or a subject of discussion. At one time a number of persons were repeating a slang expression which occurred in some popular story, "That is as fine as a yellow dog," applying it in a jocular manner to all kinds of things and actions. One of the company said of another person, "Have you noticed his voice? It is as fine as a yellow dog." M. Pedrono's friend replied seriously and with emphasis "Not at all, his voice is not yellow; it is pure red." The downright earnestness with which the remark was made caused the whole company to laugh outright. "What!" said they, "a red voice! What do you mean?" The gentleman had to explain the peculiar faculty which he possessed of seeing the color of voices. When he had done this each person present desired to be informed of the color of his own voice. The voices were characterized as blue, red, green etc., but the joke was on the young man who happened to have a yellow voice.

M. Pedrono says that his friend had perfect sight and hearing and that he was in the best of health. With him the luminous impression seemed to be made before he experienced the sonorous impression. So keen was the chromatic sensitiveness that he knew whether the sound was blue, red, yellow, or of other color before he could judge of its quality and intensity. He differed in one respect from the Zürich student—he did not perceive a change of color with every modification of tone. A sharp note was only brighter, while a flat one was duller than the natural. The same piece of music played upon different instruments, produced different sensations. A melody played on a clarinet was red, and on a piano, blue. The color was intense in proportion to the energy of the sound. The colored appearances of the sounds were perceived on the vibrating body, for instance on the strings of the guitar or over the keys of the piano. The seat of color, said the person who experienced these impressions, "appears to me to be principally where the sound is made above the person who is singing. The impression is the same if I do not see any one. There is no sensation in the eye, for I think of the same color with my eyes shut. It is the same when the sound comes from the street through the walls and partitions. When I hear a choir of several voices, a host of colors seem to shine like little points over the chorister; I do not see them, but I am impelled to look toward them, and sometimes while looking toward them I am surprised not to see them."

Experiences similar to these have recently been related in THE JOURNAL. This association of colors with sounds is more common than has hitherto been thought by the few persons who have called attention to the phenomena. It has been assumed that the experiences were hallucinations. It is more probable

that they result from some connection between the auditory and visual nervous fibers. It is now known that there are motor nerve centers which perform particular functions, and it will probably be found that near the acoustic centers are also chromatic centers, and that in such cases as have been described above, they echo to each other. The fibers of the nerve of hearing may thus directly produce vibrations at different periods of the chromatic fibres.

According to the doctrine of evolution all the other senses have come slowly into existence, as so many modifications of feeling. Indeed hearing and sight, as well as taste, are modes of feeling. Differentiation of feeling has in the evolutionary process corresponded with the differentiation of physical structure. In the lowest forms of life there are no developed and defined parts like the organs of hearing, sight and smell, and none such as in the higher animals make possible variety and sensitiveness, through touch alone. "The spider's touch how exquisitely fine!" exclaims Pope. What a difference in the sensation of touch between a speck of living jelly, homogeneous so far as it appears to the eye, and man, with his differentiated structure, his several senses through which

"Soft stillness and the night
Becomes the touches of sweet harmony."

A WRONGLY LABELED THINKER.

The sectarian and class feeling is so strong that it urges men to label philosophical thinkers just about as they do theological expounders. The popular mind appreciates only broad distinctions and understands only the sharp differences involved in the old unsympathetic, unreconcilative and dogmatic methods of controversy. The religious sectarians insist that a man, if he is a Christian must be a Catholic Christian, a Presbyterian Christian, or some other kind of a Christian to which a sectarian name can be prefixed. So they who carry the sectarian spirit into philosophy, insist that a thinker must be either a Spiritualist or a materialist according to their conception denoted by these two words.

By this indiscriminating method of labelling men who give their thought to the world, the late William K. Clifford has been classed among materialists. His views were not acceptable to the representatives of any of the current systems of thought and the only label which they could conveniently use to distinguish his thought from their own was one which would identify him with a system of thought quite unlike his own, and which, indeed, he regarded as superficial and crude.

The real position of Clifford is that the universe consists entirely of mind-stuff, that some of this is woven into the complex form of human minds which have imperfect representations of the mind-stuff outside them and of themselves too as a mirror reflects its own image in a mirror. That which is external to the mind and is represented in the mind as matter is mind-stuff. In other words matter is the mental picture in which mind-stuff is the reality represented. In Clifford's conception mind is the ultimate, and matter is only a phenomenal existence. But the ultimate mind is mind-stuff out of which the complex forms of conscious feeling and thought are built up. In this system the hypothetical atom of mind-stuff corresponds to the hypothetical atom of matter, only the former is the ultimate fact and the latter is the phenomenon. Mind is eternal, but it becomes conscious only at a particular degree of complexity. Feeling does not depend for its existence on the consciousness of which it may form a part.

After considering the theory of sensation established by Helmholtz, and arguing that the actual reality which underlies what we call matter is not the same thing as the mind, but is composed of the same stuff. Clifford says "These results may now be applied to the consideration of certain questions which have always been of great interest. The application which I shall take is a purely tentative one, and must be regarded as merely indicating that such an application becomes more possible every day. The first of these questions is that of the possible existence of consciousness apart

from a nervous system, of mind without body." It is not difficult to trace the connection between Clifford's theory and that of Spinoza. F. Pollock, Clifford's friend and biographer says of the theory that it "must, as a metaphysical theory, be reckoned on the idealist side. To speak technically, it is an idealist monism. Indeed it is a very subtle form of idealism, and by no means easy of apprehension at first sight. Nevertheless there are distinct signs of a convergence toward it on the part of recent inquirers who have handled philosophical problems in a scientific spirit, and particularly those who have studied psychology on the physiological side. Clifford's speculations are valuable chiefly as indicating the insufficiency of materialism as a philosophical system and the tendency among even so called agnostic thinkers to interpret phenomena in terms of mind rather than in terms of matter. Of "mind stuff" such as Clifford posits as the ultimate reality no conception can be formed and how out of it consciousness and intellectual and moral qualities can be developed no one has attempted to show. It should be remembered that Clifford presented it only as a speculation, only as an hypothesis.

CURE OF CONSUMPTION.

Reference was made in THE JOURNAL last week to the fact that Dr. Robert Koch had claimed before the recent International Medical Congress, held at Berlin, that he had not only found the bacillus tuberculosis, commonly known as consumption, but that he had discovered a cure for it by some application to the diseased organs. He did not inform the congress particularly as to his discoveries and methods, for the reason, it was stated, that he desired first to complete his investigations so that the acceptance of his curative agent would be beyond peradventure.

Dr. Koch first made himself known by his researches on the contagium of splenic fever. The penetration, skill and thoroughness of his investigations attracted the attention everywhere of scientific physicians. He traced this parasite, so terrible in its ravages, by a process of inoculation and infection, through its many stages of development and modes of action, which caused him, a young country physician as he then was—in 1882—to be appointed to the post of government adviser in the imperial health department of Berlin.

Dr. Koch declared that one-seventh of the deaths of the human race were due to tubercular disease while the death of a third of those who died in active middle age was from the same cause. He showed that the disease was communicated from one person to another. The diseased organs he subjected to numerous microscopic examinations and in every case he found that the tubercles were infested with a minute, rod-shaped parasite which he separated from the surrounding tissue by means of a special dye. In the center of the tubercle cell he discovered the minute organism from which it was derived. He reproduced the disease by inoculating healthy animals with the tuberculous matter from diseased animals. He ascertained by experiments the limits of temperature between which the tubercle bacillus can generate. The minimum temperature he found to be 86 degrees Fahrenheit and the maximum 104 degrees. He examined matter expectorated from the lungs of persons affected by phthisis in a multitude of cases and found in it swarms of bacilli. The expectorated matter was infective and its virulence was not destroyed by drying the matter. Guinea pigs infected with expectorated matter which had been kept dry for two months were attacked by tubercular disease as violent as that produced by fresh expectoration. Dr. Koch warns against inhaling air in which particles of the dried sputa of consumptives mingle with dust of other kinds.

"In no other conceivable way," says Tyndal, "than that pursued by Koch could the true character of the most destructive malady by which humanity is now assailed, be determined." In view of Dr. Koch's past researches in experimental physiology, and his investigations on the etiology of infective disorders, men of science have confidence in his recent declaration and there are grounds for the belief that, thanks to the patient, laborious investigations of science, "Consumption can be cured."

CALAMITY'S COMPENSATION.

One may struggle along in this old world, faithfully doing one's duty as a citizen and in all the varied activities and responsibilities of life without marked evidence of the personal regard and affection of the public. Especially is this true of those robust characters so plentiful in the west and particularly in Chicago. But let some great calamity overtake such an one and immediately the veil of seeming indifference is rent; the great heart of the people throbs in sympathetic rhythm for the sufferer to whom is suddenly revealed a wealth of respect and genuine affection which money cannot buy, and which only comes as the result of life-long virtues and the product of a generous, philanthropic, upright, manly life.

On Tuesday morning, Aug. 26th, the magnificent auditorium of McVicker's Theater was burned, involving above insurance and salvage a net loss of nearly \$100,000. Our first knowledge of it was the day following when the morning papers were brought aboard the train as we neared Chicago. Could Mr. McVicker have heard the spontaneous expressions of regret and regard uttered by old acquaintances and by those who never saw him but knew of the great-hearted, public-spirited man, surely it had been pleasant to him. We found the same spirit universal in the city, old antagonisms were forgotten and the real worth of the man shone out even more clearly than did the brilliant flames of his burning edifice.

McVicker's Theater was the oldest in the city and one of the best in the country. For a third of a century Mr. McVicker has stood at the head of his profession and among the foremost citizens of this phenomenal city. He was in the east at the time of the fire but took the first train home, telegraphing in advance that the theater would be rebuilt at once. That he thus decided at his age is evidence of his courage and public spirit, and he is receiving the hearty support of the people in his determination. It will be remembered that The People's Church, Rev. H. W. Thomas, pastor, has been for years occupying McVicker's Theater. Only through the proprietor's generosity and interest in liberal religion was this possible. Mr. Thomas tells us that his society will meet at the Columbia Theater until McVicker's is rebuilt. Dr.

as also took occasion to pay the highest tribute to Mr. McVicker and to speak in the warmest terms of the employes, who he said had ever been imbued in the spirit of the proprietor and in every way had favored to make the church association feel at home. Although the loss of \$100,000 to a man not his age as riches are rated now-a-days, and to one getting toward his seventieth year, is great, yet the compensations of this calamity are already rich, and we believe that to the chief sufferer they will eventually be seen to overshadow the loss.

The importance and power of the priestly caste in ancient times was almost boundless. J. M. Wheeler, an English writer justly says: "The history of law no less than the history of science, is a record of the restraint put on priestly power." A cause of great evil to church and state during the middle ages was clerical immunity from civil law. The priest was a privileged being, not bound to obey the laws, and not amenable to them. In 1851 Pius IX. in an apostolical letter stated that clerical immunity as to person and property, was an ordinance of God, that it was not derived from civil law. This is the voice of the vicegerent of God, whom every true Catholic is bound to obey. The trial of a priest in a secular court is regarded by the church as an invasion of her rights, to which she submits only when and where she must. The peculiar sacredness of his office, in the popular estimation, secures for the priests privileges generally in proportion to the ignorance and superstition of the masses. Among the Friendly Islanders, as Spencer mentions in his Ecclesiastical Institutions, the chief priest is too holy to marry, but he is free to take any number of concubines. Among the Caribs "the bride was obliged to pass the first night with the priest, a form essentially necessary to constitute the legality of marriage." In Brazil among some of the tribes the priest, like the feudal

lords of former times in England, enjoys the *jus primæ noctis*. The Hebrew priest had the best of the oil and wine and wheat—indeed of about everything he wanted. The priest of late years has fast been losing the sacredness with which superstition centuries ago invested him, although multitudes still reverence him because of his office.

These details of Bismarck's dietetic regimen, from the *British Medical Journal*, will interest at least, those to whom obesity is a subject of personal importance. The ex-chancellor says: "I am only allowed to drink thrice a day, a quarter of an hour after each meal, and each time not more than half a bottle of red sparkling Moselle, of a very light and dry character. Burgundy and beer, of both of which I am extremely fond, are strictly forbidden to me; so are all the strong Rhenish and Spanish wines, and even claret. For some years past I have been a total abstainer from all these generous liquors, much to the advantage of my health and my 'condition,' in the sporting sense of the word. Formerly I used to weigh over seventeen stone. By observing this regimen I brought myself down to under fourteen, and without any loss of strength—indeed, with gain. My normal weight now is one hundred and eighty-five pounds. I am weighed once a day, by my doctor's orders, and any excess of that figure I at once set to work to get rid of, by exercise and special regimen. I ride a good deal, as well as walk. Cigar smoking I have given up altogether; it is debilitating and bad for the nerves. I am restricted to a long pipe, happily with a deep bowl, one after each meal, and I smoke nothing in it but Dutch Knaster tobacco, which is light, mild and soothing. Water makes me fat, so I must not drink it. However, the present arrangements suit me very well."

The eternal damnation of non-elect infants, says the writer of the article "Hell," in the new volume of Chamber's Encyclopedia, still stands implied in the famous "Confession of Faith" of the Westminster divines. St. Thomas Aquinas supposes that the bliss of the saved will be heightened by their witnessing the punishment of the wicked, and Jonathan Edwards thus expresses the same monstrous notion: "The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven." After a remarkably able and fair summary of the three views of future punishment, the writer says that since the capacity for development which is in the nature of the human soul can not be removed with the death of the body, and since the eternity of the pains of hell may be considered neither psychologically thinkable nor consistent with the all-wise love of God, nor yet correspondent to the thought of I. Cor., xv.: 28, therefore the Protestant doctrine of the stability of the two-fold state of departed souls must be transformed into the thought of an infinite variety of forms and stages of development beyond the grave, in which there remains room for the infinite love to exercise endlessly its educative wisdom.

Thackeray wrote in a letter dated February 7th to 14th, '53: "I don't pity anybody who leaves the world, not even a fair young girl in her prime; I pity those remaining. On her journey, if it pleases God to send her, depend on it there's no cause for grief, that's but an earthly condition. Out of our stormy life, and brought nearer the divine light and warmth, there must be a serene climate. Can't you fancy sailing into the calm? Would you care about going on the voyage, but for the dear souls left on the othershore? but we shan't be parted from them, no doubt, though they are from us. Add a little more intelligence to that which we possess even as we are, and why shouldn't we be with our friends though ever so far off? . . . Why presently, the body removed, shouldn't we personally be any where at will—properties of creation, like the electric something (spark is it?) that thrills all round the globe simultaneously? and if round the globe why not *Überall*? and the body being removed or elsewhere disposed of and developed, sorrow and its opposite, crime and the reverse, ease and disease, desire and dislike, etc., go along with the

body—a lucid intelligence remains, a preception ubiquitous.

The mikado of Japan, in 1881, promised the people a constitution, but delayed until 1889 to redeem his promise, by which time the growing sentiment of the country may be said to have compelled it. The first parliamentary election under the constitution has been satisfactorily held, and thus one of the most ancient governments in the world enters upon a career of constitutional liberty. The form of government is largely modeled upon that of England, and in a few respects at least may even be said to be an improvement upon English methods of procedure. The latest of constitutions embodies at least one improvement upon American methods. If a member does not attend within a week of the opening of parliament he is to be expelled. A leave of absence can not be granted for more than a week except by a vote of the house. The first parliament will meet the coming November, and then Japan will proceed to apply occidental ideas in the government of an oriental people. That the experiment will meet with success no one acquainted with the changes in Japan since America first opened it up to commerce and ideas of the western world will doubt.

A London correspondent says that the late Cardinal Newman's writings are but little known to this generation, that his death and Cardinal Howard's hopeless insanity leave Cardinal Manning the only representative of the British Islands in the sacred college, and he would be far too infirm to make the journey to Rome in case the Consistory called for the election of a new pope. Under the circumstances it is considered probable that the pope in the autumn will create two British cardinals. It would be hardly possible for the vatican to carry its anti-nationalist prejudices to the extent of refusing the red hat to Archbishop Walsh; but the Duke of Norfolk, Earl Denbigh, and other aristocratic English Catholics are urging Dr. Butt, Bishop of Southwark, as the other creation. He is an extreme Unionist partisan. On this and other grounds he would be distasteful to Cardinal Manning. As matters stand now, however, this may be rather an argument in his favor at Rome."

Unity: Lucretia Mott deplored the time spent on a "studied theology," and a "systematized Divinity," for she had noted its unhappy effect on the mind and character. Practical righteousness is cheapened by every form of religious belief in proportion to the value set on mere creed. Clear and honest thought on religious subjects is helpful, but only as a means to more upright and intelligent living. Intellectual abstractions are of little account in theology or philosophy, and they are a moral injury when allowed to replace the obligation to duty.

It is not a difficult thing for some people to hypnotize themselves; that is, to a certain degree. They assume an easy position, sitting up or half reclining, and breathe deeply and evenly, and at the same time rapidly. Very soon sleep ensues. And after retiring, if troubled with wakefulness, it can generally be quickly overcome by this simple procedure. Another way is to take an easy position and steadfastly gaze at a small, shining object placed about two feet from the eyes and a little above their level. Sleep will often ensue within five minutes.

None of the shafts and slabs of marble in our countless churchyards—moralizes W. H. H. Murray, himself once a popular clergyman—bear the inscription that "to die is gain." Few or none within the ordinary lines of church belief realize death as "sunrise"; the mourners betray no knowledge of such a fact; men only reveal their skepticism by their surprise at being assured of it. Little do they seem to know that the conditions of the life to be will be far better than those which we have here to-day.—*Banner of Light*.

The beautiful poem "Is Life Worth Living?" by Miss Lizzie Dotem is reprinted in this number of THE JOURNAL because, as it appeared last week, it contained two or three typographical errors.



STUDIES IN HEGEL'S PHILOSOPHY OF RELIGION.

By MRS. ELLEN M. MITCHELL.

Whatever may be said for or against the philosophy of Hegel, his spirit and method are at work to-day, reconciling science with religion, finding everywhere at the heart of things, reason, intelligence. Now Hartman says: "The fewest of those who are influenced by Hegel's spirit are themselves aware of it; it has become the common heritage of the most cultured circles of the German people." One might add, of the world. For one has but to name those who are counted Hegelians in England and America to prove that Hegel's philosophy is something more than "mental gymnastics." Dr. J. Hutchinson Sterling, Principal John Caird, Prof. Edward Caird, Prof. Thomas Hill Green, and a long list of able thinkers, are exponents of Hegelianism in England. First and foremost in America is Dr. William T. Harris, who has done more than any other man to introduce Hegel to American thinkers, and to demonstrate in his life and works that "the speculative is both vital and practical." Other American Hegelians are Dr. E. Mulford, Prof. George S. Morris, Prof. William M. Bryant, Dr. J. Steinforth Kedney, and Dr. J. M. Sterrett, the author of the topic of this paper, "Studies in Hegel's Philosophy of Religion," a work recently published by D. Appleton and Company. It is not meant that these thinkers are blind adherents of Hegel, but simply that they recognize his work as "the latest great epoch-making contribution to the philosophic interpretation of the world and comprehension of humanity's experience." It may be added that without an exception they regard Hegel's philosophy as theistic, and strenuously maintain the personality of God and man. Dr. Sterrett's works, though modestly entitled "Studies," is full of profound insights into one of the profoundest productions of the human mind, Hegel's *Philosophie der Religion*. It is the broad and candid exposition of an independent, original thinker. It is not without beauty as well as depth; Dr. Sterrett is particularly happy in his use of metaphor.

In the brief space at my disposal, I can give but a faint adumbration of a work so closely packed with thought. All real students of Hegel will acquiesce in his assertion that no one can be the same intellectually after that he was before the study of Hegel. The experience of life and humanity receives a new and divine interpretation; one sees in Hegel how every finite truth leads up to and is explained in God. Hegel's true first principle is "God as the self-conscious reason of all that really is." Only if God be a living God, in organic relations with his creatures, can he be known or his manifestation be discerned. Only if man is himself inexplicable except as sharing the inspiration and life of this present God, has religion any intelligible reality.

"Religion is the realm where all enigmatical problems of the world are solved," says Hegel; "where all contradictions of deep, musing thought are unveiled and all pangs of feeling soothed. It is the region of eternal truth, rest, and peace. . . . God is the beginning and end of everything. He is the center which animates, maintains, and inspires everything. By means of religion man is placed in relation to this center, in which all his other relations converge, and is elevated to the realm of the highest freedom, which is its own end and aim. . . . Whatever causes us doubt and anxiety, all our sorrows and cares, all the narrow interests of temporal life, we leave behind us upon the sands of time; and as when we are standing upon the highest point of a mountain, removed beyond all narrow earthly sights, we may quietly view all the limits of the landscape and the world, so man, lifted above the hard actualities of life, looks upon it as a mere image, which this pure region mirrors in the beams of its spiritual sun, softening all its shades and contrasts and lights. Here the dark shadows of life are softened into the image of a dream and transfigured

into a mere frame for the radiance of the eternal to fill."

The mind refuses to stop with the actuality of finite things. It is necessitated to posit a common substratum, the substratum of thought, call it as one may, unknowable force, or self-conscious spirit. Philosophy supplies the categories that science uses, giving them their relative truth and yet transcending all, while realizing all in its ultimate category of the Idea, Reason, Self-conscious Personality. Philosophy maintains the systematic unity of all things, a unity immanent and self creative, self determining in all its parts or members, and thereby manifesting and realizing itself in its differences.

The bridge from the necessity of relativity to the freedom of the idea, is the category of Reciprocity, according to Hegel. Cause and effect are only cause and effect in relation to each other. Each is seen to be an *alter ego*, and external necessity is transformed into immanent necessity. Things are mutually related and determined by each other, not as enemies, but as kindred.

The conscious life of all finite minds implies absolute self consciousness. God is cognized as him in whom we live and move and have our real being; when he is recognized with the soul, we come to full self consciousness. An eternal, omnipresent not-self is necessary to real self consciousness. Altruism is complementary to egoism. Both are parts of every self-conscious individual life. Man can realize his personality only because it is as social that he realizes himself. Enthusiasm for humanity is enthusiasm for self, and self realization is labor for the welfare of humanity. Thus the largest altruism is the truest egoism, and genuine self culture is genuine philanthropy.

The individual is organic to a larger life in the family, and that to a larger life in civil society and that to a larger life in the nation, and that to a larger life of humanity in universal history, each sphere taking up into itself while transcending the lower one. But that which takes up and transcends all these spheres, and which is their eternal presupposition and life, is the life of God in the mind and heart of social man. The whole progress into this completeness is "a progress in the consciousness of freedom."

Personality is the ground of all things, the head and heart of the universe, in which alone human intelligence and love and culture are possible and valid. Through these man rises above the finite, and holds communion with the infinite power, not himself. In and through them as media he comes face to face with God, and enters the life immortal and personal.

God is love in all his works. Hegel read this immanent love into the form of thought as identical with real being. The highest thinking begets the loftiest and purest emotion. Intellectual ecstasy merges into ecstatic unity with the divine; intellectual comprehension of the incomprehensible love of God humbles and exalts us infinitely. Thus we come to understand the high purport of Hegel's words: *Das Denken ist auch wahrer Gottes dienst*. (Thinking is also true worship of God.)

It is not only true that whatever is must be transmitted into thought before we can know or understand it, but it is also true that without thought was nothing made and nothing exists that does exist. The thought of things is their reality. Intelligence subjective finds its larger self in intelligence objective, both being organically articulated as members of absolute intelligence. Thought within finds thought without.

"Spencer's evolution," says Dr. Sterrett, "is Hegel's philosophy turned upside down, or an inverted pyramid. Hegel starts from spirit and traces its movement away from and back to itself through creation. Spencer starts from the matter or force unknowable, but is forced onward in ever-increasing nearness to spirit.

He who made the seed made also the fertile earth into which he casts it, so that the seed can not retain its primitive, undeveloped form, but must spring up and take nutriment and form from earth and air, first

as the blade, then as "the ear, and after that as the full corn in the ear. So Christianity is the result of the incarnate Logos and the earth of secular life into which it was cast. The two can not be separated. They have been divinely given as elements of an organic process. The sacred is immanent in the secular; Christianity is a life penetrating and inspiring the good in the whole range of secular life.

Dr. Sterrett's work will do much to correct false impressions of the philosophy of Hegel. Breaking up into opposite schools at Hegel's death, many came to doubt its worth. But, as Dr. Sterrett says, "the complete Socratist came only after numerous partial and antagonistic interpreters." If Hegel's sun has set, it has set to rise again. He is great among the greatest in philosophy, and his method is well worth mastering although its results may not all be accepted.

As to the charge of pantheism, Dr. Sterrett cites the authority of Dr. Erdmann, Hegel's recognized exponent, who maintains that Hegel taught both the personality of God and the immortality of man. "We do not charge pantheism upon the biblical doctrine of creation, nor the absorption and loss of individual souls in Christ, upon St. John and St. Paul. God and man in Christ are freely spoken of as being in indissoluble union. It is no longer we, but Christ in us. God determines, works in us, to will and to do of his good pleasure. In the fullness of the completed work of creation and redemption 'God shall be all in all.' There is what may be called a Christian pantheism and determinism. And other than this I do not find in Hegel. Nature and man are treated of, not as discordant and irreconcilable with God, but as forming one organic whole in him without losing their relative independent reality."

HYPNOTISM: MODES OF OPERATING AND SUSCEPTIBILITY.

By PROF. WILLIAM JAMES.

III.

THE SYMPTOMS OF TRANCE.

[From the Chapter on "Hypnotism" in Prof. James' forthcoming work, "Principles of Psychology," printed from the author's duplicate page proofs with the permission of the publishers, Henry Holt & Co., New York.]

This accounts for the altogether indefinite array of symptoms which have been gathered together as characteristic of the hypnotic state. The is of habit dominates hypnotic subjects even more than it does waking ones. Any sort of personality, any trick accidentally fallen in, in the first instance by some one subject, may by attracting attention, become stereotyped, serve as a pattern for imitation, and figure as the type of a school. The first subject trains the operator, the operator trains the succeeding subjects, all of them in perfect good faith conspiring together to evolve a perfectly arbitrary result. With the extraordinary perspicacity and subtlety of perception which subjects often display for all that concerns the operator with whom they are *en rapport*, it is hard to keep them ignorant of anything which he expects. Thus it happens that one easily verifies on new subjects what one has already seen on old ones, or any desired symptom of which one may have heard or read.

The symptoms earliest observed by writers were all thought to be typical. But with the multiplication of observed phenomena, the importance of most particular symptoms as marks of the state has diminished. This lightens very much our own immediate task. Proceeding to enumerate the symptoms of the hypnotic trance, I may confine myself to those which are intrinsically interesting, or which differ considerably from the normal functions of man.

First of all comes amnesia. In the early stages of hypnotism the patient remembers what has happened, but with successive sittings he sinks into a deeper condition, which is commonly followed by complete loss of memory. He may have been led through the liveliest hallucinations and dramatic performances, and have exhibited the intensest apparent emotion, but on waking he can recall nothing at all. The same thing happens on waking from sleep in the midst of a dream—it quickly eludes recall. But just as we may

be reminded of it, or of parts of it, by meeting persons or objects which figured therein, so on being adroitly prompted, the hypnotic patient will often remember what happened in his trance. One cause of the forgetfulness seems to be the disconnection of the trance performances with the system of waking ideas. Memory requires a continuous train of association. M. Delboeuf, reasoning in this way, woke his subjects in the midst of an action begun during trance (washing the hands, e.g.), and found that they then remembered the trance. The act in question bridged over the two states. But one can often make them remember by merely telling them during the trance that they shall remember. Acts of one trance, moreover, are usually recalled, either spontaneously or at command, during another trance, provided that the contents of the two trances be not mutually incompatible.

Suggestibility. The patient believes everything which his hypnotizer tells him, and does everything which the latter commands. Even results over which the will has normally no control, such as sneezing, secretion, reddening and growing pale, alternations of temperature and heartbeat, menstruation, action of the bowels, etc., may take place in consequence of the operator's firm assertions during the hypnotic trance, and the resulting conviction on the part of the subject, that the effects will occur. Since almost all the phenomena yet to be described are effects of this heightened suggestibility, I will say no more under the general head, but proceed to illustrate the peculiarity in detail.

Effects on the voluntary muscles seem to be those most easily got; and the ordinary routine of hypnotizing consists in provoking them first. Tell the patient that he can not open his eyes or his mouth, can not unclasp his hands or lower his raised arm, can not rise from his seat, or pick up a certain object from the floor, and he will be immediately smitten with absolute impotence in these regards. The effect here is generally due to the involuntary contraction of antagonizing muscles. But one can equally well suggest paralysis, of an arm for an example, in which case it will hang perfectly placid by the patient's side. Cataleptic and tetanic rigidity are easily produced by suggestion; aided by handling the parts. One of the favorite shows at public exhibitions is that of a subject fixed stiff as a board with his head on one chair, his heels on another. The cataleptic retention impressed attitudes differs from voluntary assumption of the same attitude. An arm voluntarily held at straight will drop from fatigue after a quarter of an hour at the utmost, and before it falls the agent's distress will be made manifest by oscillations in the arm, disturbances in the breathing, etc. But Charcot has shown that an arm held out in hypnotic catalepsy, though it may as soon descend, yet does so slowly and with no accompanying vibration, whilst the breathing remains entirely calm. He rightly points out that this shows a profound physiological change, and is proof positive against simulation, as far as this symptom is concerned. A cataleptic attitude, moreover, may be held for many hours. Sometimes an expressive attitude, clinching of the fist, contraction of the brows, will gradually set up a sympathetic action of the other muscles of the body, so that at last a tableau vivant of fear, anger, disdain, rarer, or other emotional condition, is produced with rare perfection. This effect would seem to be due to the suggestion of the mental state of the first contraction. Stammering, aphasia, or inability to utter certain words, pronounce certain letters, are readily producible by suggestion.

Hallucinations of all the senses and delusions of every conceivable kind can be easily suggested to good subjects. The emotional effects are then often so lively, and the pantomimic display so expressive, that it is hard not to believe in a certain 'psychic hyper-excitability,' as one of the concomitants of the hypnotic condition. You can make the subject think that he is freezing or burning, itching or covered with dirt, or wet; you can make him eat a potato for a peach, or drink a cup of vinegar for a glass of champagne; ammonia will smell to him like cologne water;

* A complete fit of drunkenness may be the consequence of the suggested champagne. It is even said that real drunkenness has been cured by suggestion.

a chair will be a lion, a broomstick a beautiful woman, a noise in the street will be an orchestral music, etc., etc., with no limit except your powers of invention and the patience of the lookers on.† Illusions and hallucinations form the *pièces de résistance* at public exhibitions. The comic effect is at its climax when it is successfully suggested to the subject that his personality is changed into that of a baby, of a street boy, of a young lady dressing for a party, of a stump orator, or of Napoleon the Great. He may even be transformed into a beast, or an inanimate thing like a chair or carpet, and in every case will act out all the details of the part with a sincerity and intensity seldom seen at the theater. The excellence of the performance is in these cases the best reply to the suspicion that the subject may be shamming—so skillful a shammer must long since have found his true function in life upon the stage. Hallucinations and histrionic delusions generally go with a certain depth of the trance, and are followed by complete forgetfulness. The subject awakens from them at the command of the operator with a sudden start of surprise, and may seem for a while a little dazed.

Subjects in this condition will receive and execute suggestions of crime, and act out a theft, forgery, arson, or murder. A girl will believe that she is married to her hypnotizer, etc. It is unfair, however, to say that in these cases the subject is a pure puppet with no spontaneity. His spontaneity is certainly not in abeyance so far as things go which are harmoniously associated with the suggestion given him. He takes the text from his operator, but he may amplify and develop it enormously as he acts it out. His spontaneity is lost only for those systems of ideas which conflict with the suggested delusion. The latter is thus "systematized"; the rest of consciousness is shut off, excluded, dissociated from it. In extreme cases the rest of the mind would seem to be actually abolished and the hypnotic subject to be literally a changed personality, a being in one of those "second" states which we studied in Chapter —. But the reign of the delusion is often not as absolute as this. If the thing suggested be too intimately repugnant, the subject may strenuously resist and get nervously excited in consequence, even to the point of having an hysterical attack. The conflicting ideas slumber in the background and merely permit those in the foreground to have their way until a real emergency arises; then they assert their rights. As M. Delboeuf says, the subject surrenders himself good naturedly to the performance, stabs with the pasteboard dagger you give him because he knows what it is, and fires off the pistol because he knows it has no ball; but for a real murder he would not be your man. It is undoubtedly true that subjects are often well aware that they are acting a part. They know that what they do is absurd. They know that the hallucination which they see, describe, and act upon, is not really there. They may laugh at themselves; and they always recognize the abnormality of their state when asked about it, and call it "sleep." One often notices a sort of mocking smile upon them, as if they were playing a comedy, and they may even say on "coming to" that they were shamming all the while. These facts have misled ultra skeptical people so far as to make them doubt the genuineness of any hypnotic phenomena at all. But, save the consciousness of "sleep," they do not occur in the deeper conditions; and when they do occur they are only a natural consequence of the fact that the "monoidealism" is incomplete. The background thoughts still exist, and have the power to comment on the suggestions, but no power to inhibit their motor and associative effects. A similar condition is frequent enough in the waking state, when an impulse carries us away and our "will" looks on wonderingly like an impotent spectator. These "sham-mers" continue to sham in just the same way, every new time you hypnotize them, until at last they are forced to admit that if shamming there be, it is something very different from the free voluntary shamming of waking hours.

† The suggested hallucination may be followed by a negative after image, just as if it were a real object. This can be very easily verified with the suggested hallucination of a colored cross on a sheet of white paper. The subject, on turning to another sheet of paper, will see a cross of the complementary color. Hallucinations have been shown by MM. Binet and Féré to be doubled by a prism or mirror, magnified by a lens, and in many other ways to behave optically like real objects. These points have been discussed already on pp. —.

THE REASONS WHY.

By W. WHITWORTH.

Under the head of "The Church and Reform," THE JOURNAL of August 16th, quotes this striking confession from a Christian paper: "She (the church) is losing her hold on the masses."

The steady decadence of church influence on the masses, and more especially among workingmen, during the last thirty years, has been patent to the most cursory observation. But it is mainly within the last dozen years that ministers and other theological leaders in the Christian church have begun to evince serious alarm, and to publicly discuss the causes underlying the steady falling away of her old-time constituents. In Great Britain, as in the United States, this anxious discussion has been broadly expanding, with this notable feature, that the real cause of workingmen's indifference to the church and church attendance has, I think, been entirely overlooked. While much stress has been laid on poor people's repugnance to mix in an assembly where their uncultivated manners and shabby attire draw down upon them the ill-concealed contempt of richly endowed church members, and the sad lack of social brotherhood inseparable from such conditions, far deeper reasons lie underneath.

A few months ago, with the sagacity and liberality for which *The Christian Union* is conspicuous, that journal deputed one or more agents to interview workingmen among various grades of business, for the purpose of learning at the very fountain head of those who were being lost to the church, wherein lay the trouble that led them away. The results obtained were pertinent to the fact that an overwhelming number of the working classes are utterly indifferent to the church and its modern teachings, have lost all faith in its tendency for good on the masses, and in a large degree experience profound contempt for the narrow, dogmatic uncharitableness and hypocrisy displayed in its organizations.

The time has gone by when the masses could be led in blind superstition by self-constituted religious teachers claiming sacred authority over the consciences of men direct from God. Even the poorest workmen have begun to read and think for themselves. Literally they believe in the scriptural demand, "Prove all things; hold fast to that which is good." They have proven that the Christian church in the practical outcome of its teachings and methods is not good for them. For the well-to-do classes, clothed in all the carefully polished conventional respectabilities, the smoothly uttered platitudes of high-salaried divines, carefully denuded of every conscience-pricking, soul-searching rebuke against the wealth greed that fattens on the crushing down of poorer brethren, such as was hurled in bitter denunciation at rich scribes and pharisees of old by Jesus of Nazareth, all is smooth and delightfully enjoyable. For these it is good, but of what avail to listen to the most earnest expounding of moral ethics—love to God and desire for justice, truth and honesty, or the utterance of the grand pleas for universal brotherhood poured forth by the great Nazarene, so long as workmen saw that wealth could override every moral check to rapacity, and that the so-called human brotherhood was no better than empty show? To what purpose that ministers poured out volumes of eloquence in aid of temperance, and bitter counsel against saloons, so long as it was seen that large numbers of prominent church members had the cellars well stocked with wine, while bottled-bee wagons could be seen leaving their freight of saloon beverages by wholesale along every respectable thoroughfare!

To the plain common sense of intelligent workingmen the value of a thing can alone be tested by its results. He knows well that you can not pluck grapes from thorns, nor figs from thistles. Hence the claim that a reprobate's sins are washed away by conversion, and a wicked man transformed into an upright, God-fearing, poor-brother-loving follower of Jesus, counts as mere empty wind, so long as it is seen that the new qualities are vastly more of an outside varnish and strict attention to church observances than

real change of character. If a man converted and received into full fellowship in the church, is found to be fully as eager as ever in quest of worldly possessions, as keen in the desire to take advantage in a bargain, abating not one jot in demand for the utmost per cent of interest a brother's necessity will compel, employing labor at the lowest possible rate of wages that the overstocked labor market will permit, and in all respects as greedy in behalf of self as any infidel that can be found, on what plea can a workman be asked to accept an institution whose product is thus given? And though it is granted that the church must be credited with many undertakings of charity in behalf of suffering humanity, the answer of the workingman will ever be: "We do not desire charity; we demand justice." In all ages the church has allied itself with an authority against the best interests of the masses, and to-day, in spite of the vast awakening to broader views of charity and more liberal conduct, it is still immeasurably more in sympathy with wealth and respectability than the great heart of toiling, down-trodden humanity. Hearing one of the foremost divines in the nation publicly assert his belief that God has specially raised up the grasping monopolist J. D. Rockefeller, of the Standard Oil Trust, with his amassment of nearly one hundred millions within a decade, to be a shining pillar of support to the church, he spits with loathing contempt on all such time-serving institutions.

In future papers I will show the true reason of church decadence among the working masses, drawn from my own long experience in the ranks of my brother toilers, and a series of pitiful letters of cruel oppression at the hands of professing church people, recently published in the London *Christian World*.
CLEVELAND.

IGNORANCE OF SPIRITUAL LAWS.

By M. EDGEWORTH LAZARUS.

While I am writing to one who knows the history of Spiritualism, and is familiar with its *modus operandi*, I will expose the idea which presenting itself at the threshold of my inquiry, fifty years ago, arrested me because I could not command the conditions it bespoke. Viz:—Given, the reality of survival of death, and the possibility of communion with the survivors; what we experience in converse with our fellow beings in the flesh proves elective affinity, both social and intellectual, to be the *sine qua non* of either pleasure or profit. Where groups form for the purpose of inquiry the inquirers, whether believers or skeptics, should be in a mood of courteous receptivity and not bristling with hostility like detectives towards suspected criminals. This is generally allowed; but less so the necessity for a deeper sentiment of congeniality and synergy, such as must exist in literary partnerships—viz: the Erckmann-Chatrian novels, or scientific, as between Brown-Sequard and his physiological coöperators. Fruitful investigations imply concert, both in desires and methods, requiring some preliminary knowledge and preparatory discipline. Inventions or discoveries thus made, would energize while guiding the propaganda of Spiritualism. In the sphere of affection, the group would be formed by friends and lovers only, in their mutual relations to departed and also to each other.

Art spheres, the congeniality should extend from technical intimacies in each several department. Otherwise, the group is like a congress of Babel builders, or representatives of different class interests at Washington. For a successful political dinner or *soirée*, the host must invite with discernment of congenial tastes, temperaments and culture. Is it less needful to invoke guests from beyond the Styx?

Mr. Myers' reflection on your page 1, paragraph 4 is sensible, but the fault found with Spiritualism by impartial outsiders is not that its "indications of another world are fugitive and strange"; rather that they are trivial and useless for the most part, beyond the titillation of curiosity. That there are happy exceptions, I would like to believe, and do not deny; but the practical point is, to make what have been the exceptions, the rule. The ignorance or contempt of spiritual laws, in the attitude and combinations of

parties investigating, sufficiently accounts for the failure to meet public challenges.

Magnetism, in its medical and educational aspects, is nearly in the same case with Spiritualism. Both, for their harmonic evolution, seem to await the organization of a higher form of society than our incoherent civilization, where the struggle for existence is a procrustean bed, which our higher faculties are cut to fit.

Differentiation or individuation is proportional to the development of nervous systems. Reichenbach in his "Dynamics of Magnetism," has ably studied that of "Sensitives." In normal life, no less, sensitiveness to the congeniality or uncongeniality of an audience makes the difference between eloquence and stammering paralysis of thought in its expression. Even in writing, and alone, the flow of thought and its quality depend upon one's apprehension of the receptivity of those to whom it is addressed. If I have made my meaning clear, it is evident that the future of Spiritualism is identified with the social evolutions of friendship and love, sentimental passions or modalities of being, which in civilization are relegated to the myths of romance, and even in its higher circles altogether subordinate to ambition and the family. You may discern the filiation of these views with Dr. C. J. Hempel's in his "True Organization of the New Church."

IS LIFE WORTH LIVING?

By LIZZIE DOTEN.

"Qui Patitur Vincit."

"Who suffers conquers." He who would attain That perfect peace, which fears not loss nor pain, Through calm endurance must the victory gain."

Thus said the spirit—and my soul replied—
"With bleeding feet I walk o'er paths untrod.
Oh sacred Patience! with my soul abide."

Long had I watched, and anxiously had fed
The lamp of life, for one whose pathway led
Down to the land of silence and the dead.

And now, while midnight, with its shadows, lay
Across the pathway of the coming day,
The tide of life was ebbing swift away.

I knew that Death, with eyes of tender gloom,
Whose hand so often plucks Life's fairest bloom,
Watched with me in the silence of that room.

I feared him not, he seemed so calm and still,
Nor did I count it as a deadly ill,
The perfect law Death waited to fulfill.

And yet, Life's mighty problems vexed me sore,
And ever as I scanned their meaning o'er
The darkness deepened in my soul the more.

I thought of all that made life desolate—
Of cold suspicion, and of cruel hate,
Of hope deferred, and help that came too late.

Of feet, drawn downward to the tempter's snare,
Of lips, that quivered with a voiceless prayer,
Of souls that sat in darkness and despair.

Of patient brows that crowns of suffering wore,
Of sad farewells that tender heartstrings tore,
Of sweet young faces seen on earth no more.

And, as I deeply mused thereon, I said—
"If I were God, and he were in my stead,
I would not rest till all were comforted."

Then through the lonely places of my soul,
A sense as of a Living Presence stole,
Strong to sustain, and tender to console.

It spake no language, and no voice was heard,
Yet all my soul with eager longing stirred,
To catch the import of that living word.

And thus it spake, "Seek thou to do and be,
Life must be lived, before the soul can see
The meaning of the Inner Mystery."

* * * * *
The morning came, and also came the end—
I saw the great white calm of Death descend,
And seal with peace the forehead of my friend.

Then o'er my soul went surging to and fro,
A nameless longing, to more surely know
That which my doubting heart had questioned so.

I gently laid my hand upon that head—
White with the snows the passing years had shed—
"Was life worth living? Oh my friend!" I said.

And lo! as kindred souls in silence blend,
He answered, "Be thou comforted. Oh friend,
"Life is worth living. Death is not the end."

"What was, and is, and ever more shall be,
Enfolds us all in its eternity,
And blest indeed are those whom Death makes free."

My soul was satisfied, I raised my eyes,—
Filled with the tears that would unbidden rise,
And read life's lesson in the morning skies.

Above the mists and shadows of the night
The new-born day climbed up the golden height,
And all the stars went inward, lost in light.

Thus, like the stars, our lives with light shall blend
And onward still from height to height ascend.
Life is worth living. Death is not the end.

THE PHILOSOPHY OF HERBERT SPENCER.

By B. F. UNDERWOOD.

Although the language of Herbert Spencer is rarely vague, and no thinker need be in doubt as to what he teaches, the exposition of his philosophy includes the consideration of every class of phenomena, his data are multifarious, many of the problems with which he deals are extremely complex, and portions of his writings are necessarily abstruse. It is not strange, therefore, that there is much popular misconception in regard to his views, and a very inadequate appreciation of the value of his work among those who formed their philosophic opinions before he became known as a thinker, and who, from lack of time or inclination, have never acquainted themselves with his contributions to thought. But, more and more, his works are being read, and the greatness of his services recognized. By giving a comprehensive statement, however imperfect, of Spencer's essential doctrines, I may contribute in some small degree to a correct understanding of his views and a just estimate of his intellectual achievements. I do not, I may add, regard his thought as a finality.

1. According to Spencer Matter, Motion, Force, Space and Time are forms which an unknowable Reality assumes in consciousness. Matter and motion he reduces to manifestations of force, and space and time to cohesions—one of coexistence, the other of succession—in the manifestations of force. Force, then, remains the primary datum; but that we know only as states of consciousness; in other words, as the changes in us produced by an unknowable Reality, of which our conceptions of matter and motion are symbols. That which appears to be, outside of consciousness, as matter and force, is the same as that which appears in consciousness as feeling and thought. Spencer's own language: "A Power of which nature remains forever inconceivable, and to which no limits in time or space can be imagined, work us certain effects. These effects have certain likenesses of kind, the most general of which we call together under the names of Matter and Force; and between these effects there are likenesses of connection, the most constant of which we class as laws of the highest certainty."

Although the indisputable principle of the relativity of knowledge necessitates the postulation of a Reality that determines our sensations, that Reality cannot be identified with matter which we know only as a phenomenal manifestation, or, psychologically speaking, only as coexistent states of consciousness; nor can it be identified with what we know as mind, for that we know only as a series of states of consciousness. "I cannot think of a single series of states of consciousness as causing even the relatively small groups of action going on over the earth's surface. . . . How, then, is it possible for me to conceive an 'originating mind,' which I must represent to myself as a single series of states of consciousness, working the infinitely multiplied sets of changes simultaneously going on in worlds too numerous to count, dispersed throughout a space that baffles imagination." "If, to account for this infinitude of changes everywhere going on, 'mind' must be conceived as there under the guise of simple dynamics, then the reply is that, to be so conceived, mind must be divested of all attributes by which it is distinguished, and that, when thus divested of its distinguishing attributes, the conception disappears, the word 'mind' stands for a blank."

Knowing is classifying. The Absolute Existence—that which persists through all phenomena—we cannot know, because there is nothing in experience with which we can classify it. "By strict necessity, explanation brings us face to face with the inexplicable. We have to admit a datum that cannot be explained." All the claims of theologians and metaphysicians respecting the absolute nature of the Power which appears to us under the forms of matter and motion, and subjectively as feeling and thought, are without the least philosophical basis.

2. The field of science and philosophy is in the phenomenal world. It is the function of philosophy

to give to knowledge a unity that shall comprehend the fundamental truths of all the sciences, as the general definitions and propositions of each science include all the diversified phenomena of its recognized province. The sciences deal with different orders of phenomena, and their formulae are those which express the changes and relations of these orders respectively. Philosophy is a synthesis of all these sciences into a universal system.

3. Force is persistent, and is revealed to us under two opposite modes, attraction and expansion—in the ceaseless redistribution of matter and motion, which extends throughout the universe, involving, on the one hand, the integration of matter and dissipation of motion, and, on the other, a disintegration of matter and absorption of motion.

4. Where the integration of matter and the dissipation of motion predominate, there is Evolution. Where there is a predominant disintegration of matter and absorption of motion, there is dissolution. In that portion of the universe observable by us attraction predominates now, as seen in the integration of matter and the evolution of forms. In other regions, expansion may exceed attraction, dissolution may predominate over Evolution. In ages inconceivably remote, the elements of our system, now undergoing Evolution, were, doubtless, subject to the opposite process. Every condition grows out of preëxistent conditions.

5. Of beginning there is no indication. As Spencer said, in a reply to a critic, "The affirmation of a universal Evolution is, in itself, the negation of an 'absolute commencement' of anything. Construed in terms of Evolution, every kind of being is conceived as a product of modifications, wrought by insensible gradations on a preëxisting kind of being; and this holds as fully of the supposed 'commencement of organic life' as of all subsequent development of organic life."

6. When the formation of an aggregate proceeds uncomplicated by secondary processes, as in the crystallization of carbon into a diamond, Evolution is simple.

7. When, in the process of Evolution, there are secondary rearrangements of matter, and where there is sufficient retained motion to admit of redistribution among the parts of the body, as in the growth of an animal, is exemplified not only the integration of matter, and the dissipation of motion, the primary law of Evolution, but also an increase of complexity, and which—when accompanied with increasing coherence, definiteness, and mutual dependence of parts, and the subordination of the various parts to the movements of the whole structure—constitute progress. Thus, we have Evolution as a double process, a movement toward unity as well as diversity.

8. In the process of Evolution, increase of heterogeneity results from "the multiplication of effects;" for, "in the actions and reactions of force and matter, an unlikeness in either of the factors necessitates an unlikeness in the effects." All parts of a body cannot be conditioned precisely alike with reference to the environment, since the parts must be subject to unlike forces or to unequal intensities of the same force. The more heterogeneous a body becomes, the more rapid the multiplication of effects. Every event which involves a decomposition of force into several forces produces greater complication and increased heterogeneity; and, when this process of differentiation combines with the process of integration to make the change from the homogeneous to the heterogeneous at the same time as that from the indefinite to the definite, we have compound Evolution.

9. The field of this compound Evolution is among bodies of a density intermediate between gases, wherein the molecular movement is too rapid to admit of structural formation, and solids, in which the amount of retained motion is too small to admit of the rearrangement of the molecules. Spencer observes that "a large amount of secondary redistribution is possible only where there is a great quantity of retained motion; and, on the other hand, these redistributions can have prominence only when the contained motion has become small, opposing conditions which seem to negative any large amount of secondary redistribution." It is in organic bodies "that these apparently contradictory conditions are reconciled;" for their peculiarity consists in the concentration of matter in a high degree with a far larger amount of molecular motion than is found in other bodies of the same degree of concentration.

10. All living forms have been evolved in accordance with the above-mentioned laws. The most complex animals are the product of modifications wrought on preëxisting animals. The evolution of species goes on, not in ascending lineal series, but by continual divergence and redivergence. Complexity of life and intelligence is correlated with complexity of structure. The highest form of intelligence, the human, has been reached by modifications wrought through ages upon preëxisting intelligence.

11. The mental faculties of man, not less than his brain and nervous system, are the product of innumerable

modifications in the evolution of the highest creatures from the lowest.

Experience registered in the nervous system, produces structural changes and mental modifications. "Instinct is inherited habit." The aptitudes and intuitions of the human mind are the product of accumulated human experiences, transmitted and organized in the race. Even the *a priori* forms of thought have been slowly acquired. Whatever in the mind transcends the experience of the individual is nevertheless the product of ancestral experiences.

12. Not only is it true that our highest conceptions of morality have been evolved in accordance with laws above mentioned, but even the *moral sense* has been formed by accumulated and multiplied experiences, registered in the slowly evolving organism and transmitted as an intuition, as sensitive, in some persons, to a moral wrong as the tactile sense is to the sting of a bee. The ultimate basis of morality is the source of all phenomena, "an Inscrutable Power," as John Fiske well says, "of which the properties of matter and motion, necessitating the process of Evolution, with pain and wrong as its concomitants, are the phenomenal manifestations."

"No physiologist," says Dr. Carpenter, "can deem it improbable that the intuitions which we recognize in our own mental constitution have been acquired by a process of gradual development in the race corresponding to that which we trace by observation in the individual. . . . The doctrine that the intellectual and moral intuitions of any one generation are the embodiments in its mental constitution of the experiences of the race was first explicitly put forth by Mr. Herbert Spencer, in whose philosophical treatises it will be found most ably developed."

13. The religious sentiment, equally with the moral sense, has been evolved through psychical conditions represented by all the stages of life below man. The object of the religious sentiment is the Unknowable. The essential truth of religion is involved in the recognition of an absolute Reality upon which all phenomena depend, while its fundamental error begins with investing this Reality with anthropomorphic qualities.

14. All conceptions and systems, philosophical, ethical and religious, language, government, poetry, art, science, philosophy and industrial pursuits, all human activities, equally with vegetable and animal forms, planets and solar and stellar systems, have been evolved from a homogeneous, indefinite and incoherent condition to a heterogeneous, definite and coherent state.

Such is the merest abstract, and a very imperfect one of the doctrines of Evolution maintained by Herbert Spencer. They are neither "Materialistic" nor "Spiritualistic," nor are they "mechanical," as that word is commonly understood. They are not mere assumptions. They have been reasoned out, in all their details, laboriously and according to the most rigid logical methods. It is not, in my opinion, too much to say with Prof. Youmans that "the same ethical canons of research . . . which gave to Copernicus the glory of the heliocentric astronomy, to Newton that of the law of gravitation, to Harvey that of the circulation of the blood, to Priestly that of the discovery of oxygen, and to Darwin that of Natural Selection, will also give to Herbert Spencer the honor of having first elucidated and established the law of universal Evolution.—From *The Index*."

CHOLERA.

By PROF. J. BURDON SANDERSON.

In each of the diseases known as smallpox, glanders, diphtheria, cattle plague, the cause presents itself as a tangible material which can be obtained from the body of any human being or animal affected with it, and may thus be subjected to experimental investigation. In the case of the affection called woolsorters' disease, or splenic fever, to which persons engaged in manipulating particular kinds of wool imported from the East are liable, we know that the material cause not only exists in the body of the sufferer, but also in the wool by which he is infected. Cholera we believe to have a similar material and tangible cause, but no one as yet has been able to seize upon it. It has been sought for both diligently and skilfully, but it has hitherto eluded investigation. It will therefore be convenient to speak of it as the unknown entity *x*.

In the search after the *x* of cholera which now occupies so many minds, the method which the pathologist ought to follow—the only one he can follow with reasonable prospect of success—is that of proceeding step by step from the known to the unknown. Conjecture must lead the way to discovery, but those conjectures only are likely to be productive which are founded on the comparison of unknown with known relations.

The fact which we have to explain is that cholera has spread from India all over the world, and is always spreading somewhere. The knowledge we have to guide us in seeking for an explanation is that in other spreading diseases the spread

consists in the conveyance of a something tangible from the infected person or thing to a healthy person at a greater or less distance; and the legitimate guiding conjecture is, that whatever may be known as to the nature of the conveyable something in the cases in which it can be investigated, is likely also to be true in those cases in which, as in cholera, it is for the present beyond our reach. In the current language of pathology, the conveyable something by which infectious diseases are propagated is called contagium, a word which may be conveniently used, provided that it is not allowed to carry any suggestion that the disease to which it is applied spreads by personal contact or intercourse. Like other scientific terms, its use is to serve as a label for certain knowledge. Under the heading contagium, the pathologist says (1) that all contagia consist of organized (not merely organic) matter; (2) that this matter must, in order to be disseminated, be in a state of fine division (particulate); (3) that the particles of which it consists are living; (4) that they derive their life (not as having been themselves bits of the living substance of the diseased man or animal, but) from parents like themselves. With reference to all of these propositions, excepting the last, there is agreement of opinion. It is now eighteen years since it was proved by the investigations of Chauveau that all the best known contagia (which are liquids of the character of vaccine lymph) owe their activity to the minute, almost ultra-microscopical, particles which float in them; and no one doubts that these particles are organized, and that their power of producing disease depends on their organization. Further, we know, with reference to one or two diseases—namely, woolsorters' disease, or splenic fever, tuberculosis, leprosy, and one form of septicæmia, that the particles in question are not only organized, but themselves organisms—i. e., living individuals deriving their life from parents like themselves. But from the moment that the pathologist begins to infer that because in these particular instances, which can be experimentally investigated, infection occurs by organisms, it must be so in the case, for example, of cholera, of which the behavior is very different indeed from that of any of the infectious diseases above enumerated, he leaves certainty behind him and passes into the region of more or less probable conjecture. With reference to the special question which now interests us, he has to compare the mode of operation by which cholera spreads with the modes of operation of those diseases which are propagated by self-multiplying contagia—first, with reference to the estimation of the antecedent probability that they are essentially identical; and secondly, to the estimation of the estimate arrived at by such experimental investigations as circumstances place within his reach.

The antecedent probabilities may be stated as follows:—If the reader will approach the subject with a mind freed for the moment from metaphysical considerations, he will see that the spread of cholera over the world must be due either to the dispersion of infected persons, or of things with which such persons have been in contact, or to the dissemination through the air of what may be called "cholera dust." The question whether there is such a thing as cholera dust rests on the teaching of experience as to whether cholera can or can not jump from one place to another at a distance without the aid of personal intercourse. If this does occur it can only be by dust—i. e., minute particles of infective material suspended in the air. If it is not so, it remains to be determined whether such events as the conveyance of cholera from Ceylon to Mauritius in 1819, from Astrachan up the Volga in 1830, from Hamburg to Sunderland in 1831, from Dublin to Montreal in 1832, and from Havre to Halifax in 1849, in all of which immigration from infected places of men with their belongings led to the appearance of cholera where it was before unknown, should be attributed exclusively to the introduction into these places of persons actually suffering from cholera, or to the circumstances that those persons, whether themselves infected or not, brought with them an infected environment. Experience all over the world is in favor of the latter alternative, for on the one hand it teaches that cholera is not "catching," so that attending on the sick is in itself unattended with any risk; and, on the other hand, that cholera has such a power of haunting localities, that a house, street, town or district where cholera prevails to-day becomes thereby more liable to a second visitation next year than it would otherwise be.

Now the only way in which such a fact as this can be explained is by supposing that the material cause of cholera is capable of existing in human belongings for a length of time independently of the human body from which it sprang. But in addition it suggests something as to the nature of that cause. That the contagium of cholera is capable, after many months of quiescence, of recovering its activity whenever the conditions of that activity come into existence, is a fact which, while it is otherwise unintelligible, is very easily explained on the supposition that the contagium itself is endowed with life; for it is character-

stic of living things that they have the power of sleeping and waking—of hibernating, and reviving under the influence of summer warmth. In addition to this, we are led in the same direction by the consideration, which applies to cholera in common with all their spreading diseases, that whatever the x may be, it certainly possesses another essential property of organisms—namely, that it is capable of self multiplication; for however inconsiderable may be the weight of material which is wanted for the infection of a single individual, it is clear that when cholera invades a country for the first time, the increase of that material, in the body of the first case, then in the bodies of the thousands subsequently affected, must be enormous.

The conjecture therefore that cholera, like other epidemic diseases, owes its power of spreading to a living and self multiplying organism is so well founded that we are justified in taking it as a starting point from which we may at once proceed to inquire—first, where this self multiplication takes place; and secondly, how it is brought about. The first question, I think, I can best answer by stating to you the view on the subject which has received the most general acceptance.

In splenic fever, as we have seen, there is no doubt whatever that the disease of which the human being or the animal affected with it dies, proceeds *pari passu* with the development of the disease-producing organism x ; for in the hours, be they few or many, which intervene between the sowing of the seed in the body of a living animal and the maturation of the harvest that is, between inoculation and death—the whole of the living body of the affected animal becomes so thoroughly infested that in many instances no fragment of tissue, no single drop of circulating blood, can be found which does not contain thousands and tens of thousands of the characteristic rods (or bacilli), each of which individually is capable of communicating the disease if sown into the body of a healthy animal. So also in another well-investigated instance, that of relapsing fever, we have evidence that the multiplication of x takes place in the circulation, and that the presence there of the characteristic spirilla is so associated with the appearance of the fever itself, that the one never manifests itself without the other having preceded it.

But as regards cholera, nothing of the kind can be observed. As yet no one has been able to find the organism, either in the blood or in any living tissue, standing that the research has been conducted with possible care. Nor has it been found that the bodies of persons affected with cholera, that any part of them, possessed the power of infecting other healthy persons. Consequently the opinion first arrived at and formulated by Professor Pettenkofer has come to be very generally adopted—that in cholera the multiplication of x takes place, not in the tissues of the sick person, but in his environment. Let us examine a little more closely what this means.

Under the term environment is included everything which is in relation with the external surface of the body, including the air we breathe and the water and other material which we use as food. And inasmuch as no multiplication can take place otherwise than in a suitable soil consisting of organic matter, and no such soil exists in the air, we may limit the possible seats of multiplication to the moist organic substances of various kinds which exist at or near the surface of the earth. Putting this into plainer language, it means that when the cholera x invades a previously uninfected locality in which it is about to become epidemic, the first thing to do is not to find a home for itself, (as the x of smallpox, of cattle plague, or of splenic fever would do) in the body of some healthy person, but to sow itself in whatever material at or near the surface is fit for its reception and vegetation.

Now, in our study of the laws of diffusion of cholera we have seen that, although cholera may be repeatedly introduced by personal intercourse into an uninfected locality without result, it finally, after a shorter or longer latency, bears fruit; and this we explain on the hypothesis that, of the two conditions which are essential to the fructification of the germ—namely, the presence of the organism itself, and the presence of a soil suitable for its growth, the latter is of more importance than the former, that, in short, the reason why a given town or country remains exempt from cholera—is not that the seed of infection fails to reach it, but that those local conditions which are necessary for its vegetation are wanting. If we call the environment y , then the cause of cholera is not x y , but xy , so that whatever value we assign to x , the product disappears as y vanishes.

If the cholera organism multiplies in the soil, not in the individual, it must, in order to exercise its disease-producing functions, attack the human body by one of two channels, either by air or food; it must be taken in either by breathing or swallowing, for the skin has so little power of absorption that it need not be considered. It seems to be extremely probable that in either case x enters the organism by the same

portal—namely, by the process of intestinal absorption; that is, by the same channel by which the nutritious part of our food is assimilated—i. e., that even if it were introduced by the breath, it will still act by localizing itself in the alimentary canal. Consequently, if we want to engage in the search for it, there are two places where we should expect to seek and find it—namely, first in the soil; and secondly in the intestines of infected persons. Hitherto attention has been exclusively given to the investigation of the absorbing apparatus of the alimentary canal as the spot in which x would be likely to be caught as it were *flagrante delicto*.

In illustration of this, let me now refer to the efforts which have been made at various periods to carry out this inquiry. Without going back to the attempts made by Dr. Snow in the epidemic of 1854, I will content myself with a rapid survey of what has been done in more recent times, premising that there is no necessary connection between the notion which I am now advocating—namely, that cholera x resides in the soil, and produces cholera by finding its way into the intestine, and the belief that the intestinal contents of persons suffering from cholera are directly pernicious and infecting.

In 1870 a morphologist of great distinction (Professor Hallier) published a remarkable series of observations, in which he endeavored to show, on purely morphological grounds, that the birthplace (or rather the nursery) of cholera is the rice plant—that a parasite which grows on the plant, so essential to the populations of the endemic area of Bengal, becomes in the course of successive transformations the cholera fungus; that this fungus throws off spores which are the immediate producers of cholera; and that by means of the endurance and extreme levity of these spores, they serve as agents by which cholera is spread all over by the wind; and so on. Of Hallier it is sufficient to say that, however distinguished he might be as a botanist, he was a bad pathologist, and that his method was fundamentally wrong, inasmuch as he proceeded throughout on the assumption that the morphological characters of an organism supposed to be infective may be taken as evidence of its infective nature; whereas pathology admits nothing to be a contagium unless it can be observed in action as such. For one thing, at all events, we may be grateful to the Jana botanist. It was for the purpose of investigating his theory that those indefatigable cholera workers, Drs. Lewis and Cunningham, were sent to India, where, although they spent more time and labor in correcting Hallier's mistakes than it took Hallier himself to fall into them, they were thereby afforded opportunity of acquiring information of the highest practical and scientific value. It would take too long to refer to other efforts in the same direction, but it may be readily understood that the question of the material cause of cholera was too important to be neglected, and that as soon as cholera seemed once more to threaten Europe it again urgently claimed the attention of scientific pathologists. Accordingly, in 1883, Dr. Koch, who is the author of two of the greatest discoveries of modern times in relation to spreading diseases, was deputed by the German Imperial government to proceed to Egypt, and then to India, to investigate cholera.

Stated in a few words, the results of Dr. Koch's inquiries were—(1) That the x in cholera has the form of a curved rod, which Dr. Koch likens to a comma (as written not as printed); and (2) That the disease (cholera) is caused by the presence, growth, and multiplication of this organism in the apparatus for absorption contained in the lower part of the small intestine, and by the consequent formation there of an animal poison which produces the collapse and the other fatal effects of cholera.

These statements, as soon as they became publicly known, assumed a very great importance, because they appeared to afford support to a doctrine with which they have no necessary connection—namely, that of the communicability of cholera by direct personal intercourse with the sick. The mere fact of the existence of countless myriads of organisms of a peculiar form in the intestinal liquid, although very interesting in itself, affords no evidence that they are culprits, unless two other things can be proved respecting them—namely, that they possess the power of producing cholera wherever they exist, and that they are capable of maintaining their life, not merely within the intestine, but also in the soil; for, as we have seen, the evidence that the material cause of cholera is capable of existing outside of the body and of spreading over the world independently of the presence of persons affected with the disease, is so conclusive, that no explanation of cholera can be accepted which does not take this into account.

Now in India the question of the prevention of cholera is a very practical one. Here, cholera is chiefly a question of preserving life; in India it is one of commerce, and consequently of national prosperity. If it were believed in India that the cholera patient is himself a source of infection, that each individual comma is a source of danger, India would be compelled to adopt prophylactics of the same kind as those which

were adopted last year by the ignorant and short-sighted administrators of Italy and France. And it was, I believe, on this ground judged necessary by Her Majesty's Indian government to send out a special commission for the purpose of reporting generally on the practical bearing of the German investigations. The commission was under the general guidance of Dr. Klein, who was selected on the recommendation of the highest scientific authority in this country, as being the person who in England, by his previous researches, had shown himself *facile princeps* in inquiries of this nature. The finding of the commission was, that although Dr. Koch was perfectly accurate in his statement of fact, he had gone too far in inference. In other words, that although the so-called cholera bacillus swarms in the intestine of every person affected with cholera, it does not there play the part which is attributed to it.

I shall, I think, most usefully conclude this paper by stating as clearly as I can in what way the knowledge and experience already obtained as regards the cause of the spread of cholera by the two methods of inquiry which are available for the purpose (and which for the moment I will call the epidemiological and the bacteriological) may be brought to bear upon practical questions. And here I will ask the reader to note once more amid the apparent differences of opinion which exist at the present moment, as regards some questions which have lately come prominently to the front, between persons whose competency can not be denied, that such persons are nevertheless in agreement, not only with respect to the sources of danger and the means of guarding against them, but also as to the most fundamental theoretical questions. Thus, for example, while we hesitate to admit that the particular organisms which Dr. Koch has so carefully investigated have anything to do with the causation of cholera, the conclusions arrived at nearly twenty years ago by the two leading authorities of that time—Simon in England and Pettenkofer in Germany—that cholera depends on an organism, and that its spread can not be accounted for in any other way, are as certainly true now as they were then. But this certainly arises not from any direct evidence which has up to this time been offered with reference to a particular bacillus, but from the various facts which go to show that in places infected or haunted by cholera something else exists besides the infected persons. So that if we could imagine all the infected persons in such a locality to be removed by some act of absolute power, such an act would not stop the progress of the epidemic, for cholera would still be there.

Of the two methods of inquiry above referred to, the bacteriological applies to the nature of the contagium itself, and the epidemiological to the nature of the environing conditions which favor its development. Hitherto the investigation of the latter has been by far the most successful. But it would be a great mistake to allow the apparent failure of such researches as those of Dr. Koch in Egypt and in India to discourage the efforts which are now being made everywhere by earnest and devoted workers to accomplish what has baffled so able an investigator. Whenever the discovery is made, it will not only serve as a key to the understanding of cholera as a disease, and thereby tend to render its treatment a little less hopeless than it is at present, but it will serve as the necessary completion of the knowledge we have gained from the combined experience of the medical profession in India, in Europe, and in America, with reference to the behavior of cholera as an epidemic disease. To make this clear, all that is necessary is to summarize statements which have been already placed before the reader of this article. What we have just learned is that the liability of a locality to cholera depends, first, on the physical character of the soil; and secondly, on certain changes which it undergoes in the course of the seasons. The peculiarity of the soil which favors cholera is unquestionably want of natural or artificial drainage, combined with the presence in the liquid with which it is soaked of such organized material, derived from the tissues of plants or animals, as render it a fit soil for the development and vegetation of microphytes. The seasonal change which favors cholera is that which expresses itself in the drying of such a soil under the influence of summer temperature. In Europe this takes place in July, August, and September, in which last month, cholera attains its maximum of destructiveness.

But be it ever remembered that these two liabilities of time and place do not explain everything. No combination of soil and season, however favorable, will produce a harvest, unless the seed has been sown. It holds as true now as it ever did, that "if we possessed the requisite knowledge, the disease could always be traced back in lineal descent to its origin in some poor Hindoo on the banks of the Ganges, as certainly as the pedigree of a horse or dog can be followed to his remote ancestors."

Notwithstanding the overwhelming evidence which now exists in proof of the harmlessness of the so called "rice-water evacuations," it is not the less certain that the mechanism by which the infection of the soil takes place (i. e., by which the disease from be-

ing epidemic becomes epichthonic) is its contamination by the discharges of sick persons. For there is no other possible way by which the soil can acquire the morbid property which facts compel us to attribute to it. Similarly, it may be regarded as absolutely certain that the influence of the soil on those who are infected by it is due to the penetration in their bodies of infective material, either by respiration or swallowing; that, in the absence of proof of "cholera dust," it is a matter of urgent necessity to avoid the use of water which contains such material as from its chemical nature may be reasonably considered capable of harboring infective microphytes.



WOMEN AND WAR.

The wife who girds her husband's sword
Mid little one, who weep or wonder,
And bravely speaks the cheering word,
What though her heart be rent asunder,—
Doomed nightly in her dreams to hear
The bolts of death around him rattle,—
Has shed as sacred blood as e'er
Was poured upon the field of battle.

The mother who conceals her grief
While to her breast her son she presses,
Then breathes a few brave words and brief,
Kissing the patriot brow she blesses,
With no one but her secret God
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's field of honor.

Married women are not allowed to teach in public schools of Cincinnati. The matter of employing them as teachers came up for final action in the board of education August 25th. Twenty-five of the thirty members of the board were present, and the matter was the special order for 9:30. The subject was introduced by a resolution that the positions of all married women living with their husbands be declared vacant. A list of married women teaching in the schools showed that there were fourteen who lived with their husbands. An amendment that the appointment of all teachers be confirmed was first discussed. Mr. Cormany, who was opposed to the married women, made a vigorous speech in which he said he thought there was a disposition to favor some married women, and he wanted the rule to apply to all the schools. Another member wanted the married teachers now in the schools to be confirmed, but thought the rule ought to apply to future appointments. Several speeches were made for and against the resolution. One member thought the resolution a disgrace to the board. It singled out good, virtuous married women who lived with their husbands, but was silent about those who had left their husbands for any cause. He asserted that the married women were among the very best teachers in the schools, and was borne out by the superintendent. Every one of the ladies whose positions were called in question had taught in the schools ten or more years. The married women had some brave defenders, who seemed to have the best of the argument. Mr. Cormany, leader of the anti-married-women faction, began to weaken and offered a substitute that all the married women teachers be confirmed, including a Mrs. Miller, about whom the controversy arose. Mr. Cormany insisting that if she were discharged all the married teachers should go. When it came to a final vote on the confirmation of these teachers the married women were left out by a vote of 12 to 11, and the Cormany crowd had won. This action will leave several vacancies in the schools.

Maria Tschebrikova, whose letter to the Czar has not yet been forgotten, and who was recently ordered to be taken to Siberia, has commonly been described as a young lady. The heroine, says the London *Echo*, is 54. Mme. Tschebrikova had not been heard of outside Russia before the publication of her famous letter, but she had done much. Her life had been more important than conspicuous. Twenty-two years ago she published a book on Russian history and literature, but before the letter in question she had not published a line which even the Russian censors would object to. She was not a revolutionist, nor is she now. With anarchism, nihilism, "red" politics

of any sort, she neither had nor has any sympathy whatever. What has got Maria Tschebrikova into trouble is not her politics, but her candid, outspoken warnings to the Czar, her assertion that in "educated and official society the adoration of the Czar has died out," and that "the government which rules over one hundred millions is afraid even of children." This is an allusion to the frequent imprisonments of children of 14 and 15 years of age. The heroine of the French Revolution read Plutarch. The unique heroine of modern Russia derived much of her inspiration from her study of the characters of the American Revolution. Mme. Tschebrikova knows English literature and American history thoroughly.

Dr. Rosa Kerschbaumer has been granted permission by the Emperor of Austria to practice as a doctor for affections of the eye and to manage a hospital for eye complaints. Dr. Rosa Kerschbaumer is of Russian extraction, and belongs to a well known family. Her father was life physician to the late Emperor of Russia. She has studied in Switzerland, and afterward married Dr. Kerschbaumer of Vienna, who was then assistant doctor at Professor Arit's eye hospital. The newly married couple removed to Salzburg, where they started a *maison de sante*, which they managed together. Prof. Arit often visited this establishment, and was loud in his praise of Mme. Kerschbaumer, who was very successful at a number of operations. Hitherto the gifted lady has worked in a quiet and private manner; her work has been tolerated, but ladies are not allowed to practice as doctors in Austria. Dr. Rosa Kerschbaumer has, however, written a great deal about the desirability of ladies being allowed just practitioners in Austria, and she could not very well have received a handsomer reward for her labor than being herself the first lady to receive official permission to practice in Austria.

In reviewing the work of the Census Bureau Superintendent Porter paid this handsome and merited tribute to women, showing their marked superiority over men in the use of the new electrical counting machines: "The average number counted by the women clerks was 9,590 families, or 47,950 persons, and by the men clerks, 6,587 families, or 32,935 persons. Thus it will be seen that the women averaged nearly one-half more than the men. It is also well worth noting that of the forty-three who counted more than 10,000 thirty-eight were women and only five men. These facts—and, indeed, the record of the entire six weeks—show that women are better adapted for this particular work than men. They are more exact in touch, more expeditious in handling the schedules, more at home in adjusting the delicate mechanism of the machine and apparently more ambitious to make a good record." The field of woman's employment, says the *New York Herald*, after quoting this has been vastly enlarged in recent years, and is steadily extending. Occupations once closed are now open to her, and in each the number of female bread winners is increasing. In how many of these new spheres, if the truth were known, would it appear, as in the case of the census work, that women are the superiors of men?

The Massachusetts Bureau of Labor Statistics reports the percentage of women engaged in gainful pursuits as 29.82 of the female population, against 21.33 in 1875, a gain of 8.49 per cent. says the *Boston Commonwealth*. In 1875 there were nineteen occupations in which women were not employed; in 1885 woman had made her way into ten of these, and since then has found entrance into one more, dentistry. There are said to be 4,467 branches of occupation in which women are occupied. The increase of percentage of women at work for gain, means a decrease in the percentage of men. In many lines of work it is harder to-day to get employment for men than for women. Women will work the cheaper. Hence under competition, for work they can do, they must be employed. There is need of organization among women workers. Any occupations where they can work should be open to them, but they should combine to see that they get fair pay for fair work. Too often in Boston and everywhere, women are paid far less than men for doing the same work. God did not make woman to be a cheaper man.

"The women of the Argentine Republic are beautiful, exceedingly so, as a rule, but only when young," said a traveler. "Their skin will be as white as snow, their eyes dark and flashing or languishing.

But they generally marry in their teens, and will age in a year. I was acquainted with a beautiful young lady in Buenos Ayres. Business called me away for about a year. In the meantime she had married. When I saw her again I was simply astounded. I would not have known her had I met her elsewhere than at her home. Why, she seemed to have wilted or withered in about a year. Her bloom was entirely gone, and she was faded and wrinkled. They are old and haggard at 30."—*Star*.

The Attorney General of Minnesota gives his opinion as follows in regard to the right of women to school suffrage in that state: "A woman is entitled to vote upon school matters when she is of the necessary age, twenty-one years, has resided in the United States one year, in the district four months, and is either a citizen of the United States or has declared her intention to become a citizen."

Miss Annie Tagannadhan, the first Hindoo lady who has ever completed her medical studies in England or been registered as a medical practitioner in Great Britain, has just passed with much credit the final examination for the Scottish triple qualification. She studied for three years in Madras, and for two years in the Surgeon squares school, Edinburgh, where for one year she acted as demonstrator of anatomy.

SIXTH LETTER FROM JUDGE DAILEY.

TO THE EDITOR: We came to Berlin during the meeting of the German Schutzenfest. The day following our arrival, Sunday, was devoted to the celebration. "Unter den Linden," which is a grand boulevard upon which the palaces of the royal family are fronting, was gorgeously decorated with flags of all descriptions, and the grand Triumphal Arch was made by adornments an object of attraction. Not for ten years had there been such a gathering of people in the city. Hotels were crowded, and private houses filled with visitors. A grand parade and the music of many bands, and reviews of the various organizations occupied most of the day. America was well represented, and it was not unpleasant to us Americans to see so many Teutonic faces parading under the most beautiful of banners, the flag of the American Union. The members of this brotherhood, if I may use the expression, showed no hostilities, but the warmest friendship to their brethren from the United States, some of whom had sworn allegiance to their native land and had become citizens of another country. But the German press was inclined to be caustic, and upon many occasions its tone was not complimentary to our German citizens. To counter this, the stars and stripes were repeatedly warmly cheered, and we have the satisfaction of knowing that the best prizes were carried to America.

The contrast between the sabbath observance in Berlin and of any other city I have visited was most marked. The German is sure of what he gets in this life, and, as a rule, he does not bother himself about what he considers uncertain. While he is a good citizen, and is honest and moral, he can hardly be said to be of a highly spiritual nature. Having in my pocket a letter to Dr. B. Cyriax, the editor and publisher of the *Spiritualistische Blätter*, in the German language, my wife and I did ourselves the honor of calling upon him one evening, and presented our letter. We were warmly received by this venerable man and his amiable wife, and we spent some time with them most agreeably. The doctor and his wife have grown old in their great work. His face is full of kindness, and his hair and beard are as white as now. As I looked upon him and contemplated his field of labor in the heart of the great German empire, amidst a people who are materialistically philosophical, it seemed as if I could say of him as John the Baptist said of himself, he is "the voice of one crying in the wilderness." The story of this man's life and of his persecutions, sufferings and labors are truly affecting. While German by birth and education, he has spent most of his life in the United States, and is quite well acquainted with many of the old and leading Spiritualists in our country. While prospering in the practice of his profession as a physician, he obeyed the call of his spirit guides, who strangely opened the way, and returned to Germany and engaged in assisting in the publication of a journal proclaiming the principles and teachings of modern Spiritualism. He went out under the flattering offers of a gentleman upon

whose promises and good faith he placed the utmost confidence. But alas! as has been the case in other that his friend's zeal was chilled he learned by experience that taken the motives which act of most people, and that the Germans are either too philosophical or were too much engrossed in affairs to give attention to the he was advancing, and as he was to wait for the slow growth of the was sowing, he ceased to compensate Cyriax for his work, and since the doctor has struggled along alone. in the hands of those intelligences in he reposes implicit faith, and cheer accepts what comes well knowing it is not all there is of life. He is a work most courageously and and if it is not crowned with he hoped for, the reward will be all the same to him. The will be to those who tread upon he is casting at their feet. These small societies of Spiritualists, number of private mediums in they are not allowed to practice. Their powers, and of sions of faith in the power to with spirits are not received with favor; while here, as in our own and England, the Nicodemuses w privately for knowledge are very ous. In Berlin I learned from a pri what seemed to me a reliable sour Bismark had had with him a ver medium, from whom he had receive convincing evidence. Also that u certain occasion the young Emperor, approached upon the subject of Sp ism was found to be fully convers the great modern movement, its clai its philosophy, but he did not comm self as to his own views upon the ters.

The presence of soldiers and fully policemen produces an unpleasant upon the American traveler, when e ing continental countries of Europe, particularly in traveling in Germany! warlike nature of the German is histc and the German reverences the memo the distinguished men who have lea German armies to victory. The muse containing the collection of the weapon war from all lands, and of all ages, in l lin, is the finest in the world. T weapons of war when carefully studi give us impressive lessons in the histo of nations. When looking upon this va collection showing the devices of man f the destruction of human life and pr erty, when observing that those in use day are far more destructive than those any other age, and remembering that t world has never had such great stand armies as are now kept in the highest di c-line in all European countries, it is sa. commentary upon the civilization t the age, and the effect of Christianity as i has been taught and accepted. All these nations claim to be Christian, and they are ready to settle their disputes in the old-fashioned way by killing their enemies and by the most destructive devices ever know to man. On our way to Berlin, a young German officer of great intelligence, occupying the same compartments with us in the car, gave us much valuable information touching the actual condition of affairs in the German empire. He described the young emperor as a man of great energy and activity, and as requiring the highest discipline in the army. He was quick to detect slow movements in officers or men, and had unceremoniously removed old and experienced officers when he had noticed a want of activity and supplied their places with younger men. He said they stood in dread of another conflict with France who would not be satisfied until she had re-established her northern boundary, and that a conflict with Russia would give to France the coveted opportunity. He claimed that the European nations stood more in fear of war now than ever before, because they knew what terrible destruction to life a conflict would occasion by reason of the effectiveness of modern weapons. He informed us that the Germans had a new weapon which would discharge a great number of times in a minute, throwing balls at a great distance and all of them into a small ring in a target. The invention of a smokeless powder would also add to the terrors, because of the difficulty of detecting the location of sharpshooters. The pay of the officers and men is almost nominal. "Why," said he, "I could not support a wife if I had one, and that is the condition of nearly all the officers in the army. Our only chance is to marry some lady with a fortune, and they are not ea to be found." We were surprised that so much of the land

Berlin is very poor. For miles we traversed a country where the farmers have a hard time. The vast areas of white sand, the places were seen, and all down upon those lands the are raising. Few hedges or lines of adjoining owners. Little work on these farms men do not help to do. They y laborers, and go long distances strapped upon their ing what they require, and do work and return home in the evening farmers are at work by daylight morning, and do not stop until dark. Compensation for all kinds of farm so low that your readers would edit the rates were I to give them. By the officer referred to that farmers and farm hands did a good meal of victuals they rarely ever tasted meat, principal food was vegetables; food was coarse, dark and hard. The flour which was ground by which were to be seen in all hat in many instances two ed one in common. Poultry these poor lands, and in fact in Germany very extensively, and y geese. A man who can raise fifty geese can afford to have a watch them. ed through the Black country thing Berlin where vast quantities of iron are mined which gives ent to a great number of persons; industry is not so profitable as because America is not only able ce and manufacture her own iron and iron to Germany. Of this I red, but how it could be made I am unable to conjecture. The difference in value of labor in countries. We visited the royal n Potsdam; were admitted to the and study of Alexander Van idt; also to the room occupied by and were shown the places where Frederick the Great had their frequent quarrels, when Voltaire ridiculed ag's writings and particularly his

sh in closing to acknowledge the re- of back numbers of THE JOURNAL, ed by the kindness of Mr. Morse Liverpool. I am more than delighted both the change in the form, and in quantity and quality of the reading er it contains. I welcome it as the idest effort and most assuring produc- that has come to the great cause of spiritual philosophy since the world n. I mean just that and nothing less. have stepped to a higher and more rehensive plane, and can well afford ve those who desire to grovel in the ns of spiritualistic debauchery to them- es, and command the respect and at- ion of those aspiring for elevating truth giving them such food for digestion and ch instruction and counsel as shall meet ir wants. A. H. DAILEY.
Como, Aug. 7, 1890.

RED JACKET'S REPLY.

Extract from the speech against the undation of a mission among the Senecas, 305.)
Friend and brother: It is the will of the Great Spirit that we should meet together this day. He orders all things, and has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened, that we may see clearly; our ears are unstopped, that we have been able to hear distinctly the words you have spoken. For all these favors we thank the Great Spirit, and him only.... You have got our country, but are not satisfied; you want to force your religion upon us. Brother, continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and, if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right, and we are lost. How do you know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us, and not only to us, but why did he not give to our forefathers, the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?

Brother, you say there is but one way to worship and serve the Great Spirit. If we is but one religion, why do you white offer so much about it? Why not can all read the book?

Brother, we do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favors we receive; to love each other, and to be united. We never quarrel about religion.

Brother, the Great Spirit has made us all, but he has made a great difference between his white and red children. He has given us different complexions and different customs. To you he has given the arts. To these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding? The Great Spirit does right. He knows what is best for his children; we are satisfied. Brother, we do not wish to destroy your religion, or take it from you. We only want to enjoy our own.

Brother, you say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings, and saw you collect money from the meeting. I can not tell what this money was intended for, but suppose that it was for your minister, and if we should conform to your way of thinking, perhaps you may want some from us.

Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again of what you have said.

Brother, you have heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.



EVOLUTION OF MATTER AND MIND.

TO THE EDITOR: Matter in its crude form, or "primeval state"—had no organic being, no form save its spherical boundaries, no life, no motion but the influence upon its mass by some grand primary.

The epoch of life in its lowest form and crudest condition was the result of a series of proximate causes. The first life, if indeed it may be called life, was "protoplasm," the synthesis of carbon, oxygen, hydrogen, nitrogen and sulphur, held together by a force, or affinity, as the materialists say, inherent in matter itself. Be that as it may, one truth is clear, the dawn of life is first seen manifest in protoplasm. It is here that matter emerges from the inorganic to the "organic kingdom of nature." It is here that we see the "border land" between dead and living matter. It is here that nature spans the chasm between the living and the dead. It is here that evolution commenced its grand work.

There is probably no better authority on protoplasm than Huxley, and he says: "Protoplasm simple or nucleated is the basis of all life. Beast and fowl, reptile and fish, mollusk, worm and polype, are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus." He has here laid the foundation for Herbert Spencer's first proposition: "By psychological analysis, our conceptions of matter are reducible to sensation." The soul seized on these elements; carbon, oxygen, hydrogen, nitrogen and sulphur, and, by its infusion of life into them, made them a homogeneous unit, a living entity. It is here that "we are compelled to think of mind in terms of matter, and matter in terms of mind."

Evolution implies an unseen, intelligent, directing agent, (soul). When matter is touched with soul, it ceases to be inert, and becomes a living entity, with sensation.

The sixty-five known elements of matter never change, but "the structural units," of which organic beings are composed are made to change under the skillful directing agency of mind, with protean facility.

If inorganic matter never changes, and if inorganic material entities owe their existence to the all-potent power of mind, then evolution is confined to the domain of the subject, (mind) and matter is but the

clay out of which all these curious forms in nature are developed by the artizan mind—the potter. We see the clay and "the vessels made to honor and to dishonor," but the potter we never see; we see the artistic skill, but not the artist. We hear the music of Beethoven and see a physical organism called Beethoven, but the artist is invisible unless indeed it be to our similar invisible counterparts. If matter is always the same, if an atom of oxygen is always an atom of oxygen, and never any thing else, and if every other element is the same then its fixedness is established, and its evolution is only relative.

The mere physicist ignores spirit and says that matter is all there is. He accounts for the formation of the protoplasm by saying that matter possesses an inherent quality or tendency or an affinity of the particles which calls them together. That there is a directing agency inherent in the germ which builds up the physical structure, that this directing agency is a product of matter. But in his labyrinth of the complex aggregates, he forgets that he has in the start denied to matter the power of change, which the necessities of the case force him lavishly to accord.

I see matter as but stable elements, un-moving and unchangeable in itself, like the air that is dead, until moved by some external force.

Spirit moves through matter like the bird moving through the atmosphere. It goes on and on, higher and higher, leaving nothing behind, nothing but undulating air waves that die away in the distance as the echo. So spirit wings its way through matter, and whips and fans it into many curious and wonderful forms and then leaves it to the inexorable decree of the laws of disintegration.

From the simple primal dust, matter is elevated to, and through the complex proximate principles by the spirit to the highest types of organic being, and then deserted in its glory to become a prey to the remorseless law of decay that is continually going on from the time the spirit leaves the organic body until it reaches its lowest level, there to remain until awakened to life by a touch from the magic wand of the spirit.

But all this does not prove immortality; in vain may the logician try to grasp it, believe it as firmly as we may, we can not know it, because we can not realize it any more than we can realize infinite time or infinite space. We feel that we know that time flies, for there was a time when we were children; we remember when childhood lapsed into boyhood and the ambitions of young manhood; we remember the birth of our first born and the sober serious thoughts of parental responsibilities; the time when we first wore glasses, and again when we became a grandfather; and we expect to see the tottering frame bedecked with the yellow leaves of age, "and then sans eyes, sans teeth, sans taste, sans everything," all betokening the lapse of time in our journey through life. The rapid ticking of the clock is an omen of the rapid fleeting of time, precious time, too, that ought not to be wasted. Yet this is only relative; time does not fly. The builders of the pyramids were no nearer the beginning than we, and we are no nearer the end than they were.

Immortality knows no beginning nor end, no time nor place.

There is no proof of immortality except what little is afforded by and through the feeble current of intercommunication between the two worlds, and that little which we have being only attainable through certain peculiar physical organizations, reliable only in proportion to their accompanying moral development. These accompanying endowments being rare, the establishment of new facts is necessarily slow and difficult. But late developments in evolution, promise us some startling facts in the not distant future.

B. F. LIVINGSTON.

WALDO, FLA.

HARD TO EXPLAIN BY THOUGHT TRANSFERENCE.

TO THE EDITOR: The article entitled "Not Thought Transference," by G. B. Stebbins, in THE JOURNAL of August 4th, recalls a somewhat similar experience of my own. While residing at Alden, Erie county, N. Y., I became acquainted with a lady of the name of Youngs, an exemplary member of the Baptist church, with whom I was brought professionally into intimate relations which extended through a period of several years. Poor, but with a reputation that was spotless, she with her mother and invalid daughter kept soul and body together by knitting cotton socks at ten cents per pair.

Subsequently I removed to Wisconsin, and in the hurry of an active business life, the memory of the family became only a recollection scarcely recalled, but of which I was made conscious while sitting at the dinner table of a friend in Evansville, Wis. The hostess was clairvoyant, and while talking of the subjects of the day, she turned her head toward me and said, "I see a lady standing by your side, also a little girl; they wish you to recognize them." Following this she gave a description of the lady which I did not fully recognize, though it was sufficiently accurate to arouse a dim recollection that I had, at some past time, been acquainted with the person described, until an incident was mentioned that brought a portion of the past vividly before me, which I will relate as briefly as I can.

While returning from my daily ride among the sick about nine o'clock in the evening, I passed their place of residence. They usually kept late hours from necessity, but this particular December evening the house was dark. Feeling impelled to inquire into their condition, I fastened my horse and gained admittance to the room occupied by the three females, who sat hovering about the stove. Inquiry brought out the fact that they had only wood enough to get breakfast, and a small bit of candle that they were saving, so that if taken sick they might not be in utter darkness. That night there was a donation party for the Congregational minister which many of the wealthy members of the Baptist church attended to contribute of their substance to a man who had a competency already, while these deserving sisters were left to live as they could. However when they had retired that night they had more than wood enough to get breakfast and candles enough to keep a light through the night. It was only after distinct allusion was made to this evening's occurrence that I fully recognized who my visitors were.

The medium had never seen, probably never heard of me before. I knew not of the transition of the mother and daughter, and as stated they had passed from memory or nearly so. Several hundred miles intervened between the two places, and a lapse of several years also. It seems to me hard to explain this by or through thought transference, but very easy through spirit communication. S. F. DEANE, M. D.
CARLETON, NEB.

NOTES ON CHRISTIAN SCIENCE.

TO THE EDITOR: Christian Science says that there is no evil; that all is good, and that he who made good, made all, and is all-powerful, etc., and could make no error. Yet it says "Whatever errs is mortal." Error is evil. According to that there is evil—whoever made it. History says that the only ill and sin and error in this world are of man. Evil, then, is the error of man, not of God. God is good, whatever man acts of himself and not of the law, is error. Now to have free choice, to be a free person, it is a necessary fact that man should be able to choose the good which is of God, or go his own way, which is simply negative. Custom in time made this negative positive. Then it was evil and evil belongs only to man of free choice. This choite could be only between two impulses, the spiritual and the animal. There should have been harmony between them, and by degrees the higher harmony. Good, after all, is only harmony, an intuitive perception and judgment. Without it there is no result that may be called truth or good. Man's evil, is only a customary inharmony. But the fact that man made evil proves there is evil. It is but a twisting around of facts. Man is a power. He has ability to create and accumulate. As he advances, he finds his ideas are as nothing compared with God's. God is eternal, while man can produce only what is temporary. Man must have free choice, to create an individuality; and if he misuses his powers the failure can not be imputed to God. He did not make evil, but gave man the choice of following this law or not. If man did not it is not because of a merciless God. For as often as a man turns back to good he finds it and is able to progress. Evil is temporary, good eternal; but it is useless to say evil does not exist. It existed primarily in the minds of men, and that it has been reinforced by habit for ages, is evidenced in the body.

It is said mind is all. No, there is a body, a mortal and a spiritual mind. Evil is inharmony between the animal and spiritual minds. In demonstrating the five senses, we find both sense and mind required.

A sin or evil of mind is not so great as when it has been interpreted by an act of body and by repeated acts grows larger and larger; and so-called mind cure will

not efface the accumulated evil and the added disease. Mind disease, not extended to the flesh, may be cured by the study of truth, body disease, the material evil act dictated by the mind requires stronger remedies. Material physicians are best in such cases. They will supply the waste of the minerals, acids, etc., for the body is part vegetable and part mineral in its compounds, and it should be supplied in disease with the indicated component. Effort of mind can not heal a cancerous stomach. Neither can material doctors heal the mind and erase the cause of disease. The body is a sensitive instrument, showing all the effects of the mind, either transitorily or permanently. According as it is transient or permanent the disease needs different degrees of cure; a mind or body physician, or both.

It is nonsense to say that sickness is a belief. Earth, body and illness are not illusions, but they are all temporary facts. Illness is caused by man's own free choice and he has no right to blame God for his own negligence.

It is certain that fears and fancies are forms of mind disease and may be cured by the mind curist. This is his sphere—to plant truth in the mind that has inherited a tendency to such insanities that have not yet filtered through the mind, interfering with the natural course of matter or bodies. Bodies are earthly and should be treated by applications of what is earth—hygiene—all that affords comfort and health to the organism. Yet, in time, unless the mind is changed and evil and fear and idea of pain and ignorance blotted out by the shock of truth, other disease may again fasten on the body and so infinitely. It would seem that in such cases both classes of doctoring would be needed.

It may be said that a temporary thing is an unreality. But history is fact, and is temporary. A fact, no matter if temporary, is a reality. Sickness is a reality—produced from mind, the evil of which was caused by free choice deciding on illegitimate uses of the animal which were inharmonious to the spirit, and by the laws of accident became positive, spreading all through the earth.

What St. Augustine once said is true: "The devil is but the ape of God," and man, grown animal, is the ape. This reminds me that many of the advanced do not realize evolution of the material scientists, since, to imply that man evolved from the animals, and then received the second impulse of spirituality or moral responsibility, seems to imply again ignorance as the basis of sin and that a good God would not have made such a faulty creation. But when you look at the matter not in the light of to-day, when you remember that development is the result of the ages, and that disease and pain of the flesh are the results, can only be the results of conscious sin, you can see that disease and all complaints of the body arose out of the conscious, knowing abandonment and wilful rebellion of the animal man against the flashing light of knowledge—against the still small voice. The light of the true life is so strong that even among savages we can proclaim them as human, on account of their conception of the way.

Habit is the enemy of the generations, remorseless, shameful. It is only when it is condemned that Christian science can flourish. The fault I would find in the methods of Christian science is, that mind and matter are viewed apart, whereas they are intimate. They forget that this earth life is for a progress to develop the mind, and we can not live on the earth without the body; and since the only progress we can study, is that which we have here, we must take all the parts in consideration. The body is comparatively of small importance, but all the results of mind show on the body, and by the instrument we can positively declare facts of mind in a way that material minds may be benefitted, and as I understand, Christian science is for the material, not for the spiritual who do not need it.

Yours truly,
M. CLINE.
HARMONY, NEW JERSEY

SPIRIT MATTER PROGRESS.

TO THE EDITOR: Spirit is the life or vitalizing energy of the universe—the active, positive principle which organizes matter under laws and conditions which are as eternal as are spirit and matter.

Matter coeternal with spirit, is atomic, uncombined, unorganized until acted upon by Spirit-life. The negative, passive, inert of the universe, being acted upon or combined, it becomes objective more or less to our senses. We, acting through the objective, cognize only the objective. Spirit or matter either of itself separate

and distinct, appeals not to our senses. No possible effect or manifestation is possible without two distinct qualities, the actor, the acted upon.

An effect cannot be greater than its cause. The whole can not be greater or less than the sum of all its parts. Something can not come from nothing. Intelligence does exist; therefore it must always have existed; hence Deity or God—which is as good as any term we have to express the idea.

Spirit in its contact with matter becomes a conscious immortal entity when it cognizes, desires and demands a continued or immortal life.

I prefer the term unfoldment to the word progress. As the plant germ unfolds and develops the stem, leaf, flower and fruit, in one systematic gradual change, growth. So with the human, there is one grand unfoldment until the object sought is attained. The spirit or life of the individual—the real ego is the same at all times, whether it manifests itself in a rage of passion or in the most sublime prayer. The channel or avenue through which it passes is what produces the seeming differences, as the rays of light behind a stained glass window are changed to our cognizance in accordance with the molecular structure of the glass through which the rays of light pass.

E. S. BISHOP.

THE MILLIONAIRE'S PRAYER.

TO THE EDITOR: I send you the subjoined from the *Dakota Herald* as a gem of originality, adapted to publication at this particular time.

The original heading is given as "Gould's Prayer"—but thinking it might be less personal and more general in application I changed it, leaving it however, to your discretion as to which is best to publish.

J. K.

Our father who art in England, Rothschild by thy name; thy financial kingdom come to America, thy will be done in the United States as it is in England. Give us this day our bonds in gold, but no silver; give us plenty of laboring men's votes to keep monopoly in power and their friends in office. We know, our father, we have done many things that were wrong; we have robbed the honest poor, and brought distress to many a door. We know it was wrong to demonetize silver; we know it was wrong to water our railroad stock, but thou knowest we made money by that.

Now, our father, thou knowest we are above politics. It is the same to us whether Democrats or Republicans rule, for thou knowest we are able to sway all political jobs in our favor. Lead us not into the way of the strikers, but deliver us from the hands of the insane Knights of Labor and the Farmers' Alliance. Thus shall we have the kingdom, bonds, interest, power and gold until the republic shall end. Amen.

Mrs. Ursula N. Gestefeld, "Christian Science" teacher, and author of various text books on the "science," will open her fall and winter classes on Monday, September 8th at 3 o'clock, p. m., in room 2 Central Music Hall. She has a variety of courses both for novices and normal students. On each Sunday beginning in September she will lecture upon topics suited to the time and the needs of those interested. Those interested may obtain full particulars by calling upon or addressing Mrs. Gestefeld at the above named location.

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thropology, Florence;
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e and two. pp. 112, 224.
each. New York. The
shing Company, 28 La-
The human countenance
interest to all in every age.
dying the face of his fel-
unthes used to say after Zeno
sition may be known from
ie physiognomy of Alcibiades
utarch said, that he "was
aise himself to the highest
epublic." Aristotle wrote a
ysiognomy. The seventeenth
ly the age of astrolog-
... the sophistries of which
by De la Chambre, who in a
hed in 1660 said. "The head is
the epitome of the whole
these it has its constellations
But if we note the stars,
ion and their movements, with-
g their nature, nor why they
sposed, we may say as much of
the face." Della Porta attacked
ysiognomy yet more uncompro-
le he opened up a new era for
ysiognomy. Lavater who
istian minister, poet and painter
physiognomist by reading the
who preceded him and by
h his rapid pencil the faces
sed or displeased him.

Montegazza's treatise on the hu-
intenance and on human expression
r of a scientific character. It aims
rate positive observations from mere
gives new facts, and facts already
but interpreted by new theories.
thor draws from several writers.
ly from Darwin—who opened up a
d for the study of expression by seek-
the first lineaments of expression in
rals which most nearly resemble
d attempts to go a step or two be-
vious writers. The whole sub-
ated in a way to command the at-
nd respect of intelligent minds.

**Would Follow on the Effacement of
anity.** By George Jacob Holyoake.
N. Y.: H. L. Green. Whatever
olyoake writes is worth reading. The
imprisonment which he suffered in
nd for blasphemy forty years ago or
did not embitter him, against Chris-
nor make him an unjudicial and un-
ponent of the Christian system. He
s writes, whether on religion or on
l and economic subjects, in an ad-
ble spirit. In this essay he says:
at has to be avoided in considering
question is, a foolish disparagement of
ianity, and a foolish exaggeration of
hical substitute which will follow on
facement of the main Christian tenets,
it by the churches. The Christian
turies contain pathetic and instructive
tives, noble precepts, and, above all,
xample of Christ sacrificing himself
he good of others, which has touched
narts of men in every age since. But
a teaching and example existed in the
ld before the days of Jesus, and is part
he history of humanity. Christianity,
nshrining the example of self sacrifice,
an imperishable place in the annals of
ical influence. We do not disparage it
or seek its effacement. But other tenets
ave been imposed as part and parcel of
if sacrificing Christianity, and are
reached and insisted upon as essential to
hich have retarded, and do retard, hu-
an progress. These are established by
w as Christianity, and are accepted and
ught by all the best known churches of
e day—save one. It is this Christianity
hich needs effacement."

Mr. Holyoake writes in England and it
s the dogmatic theology of the thirty-nine
articles and ecclesiasticism that he criticizes
s subversive to progress, and the discon-
inuanance of which he maintains would in-
crease the forces of intelligence and moral-
ity.

The Polytechnic is the name of a new
magazine to be published in Chicago, the
tial number of which will be issued Oc-
ber 1st. Like the London Magazine of
t name it will be the organ of a Poly-
chnic Institute, which in this case has
een lately started in Chicago, and will be
modelled after the famous London insti-
of similar name, an interesting account
hich is given in the *Century* for June.
first number will be largely descrip-
of the work of the Institute, especially

its Trade school, a peculiar feature of
which is that students may earn their ex-
penses while in attendance, and can learn
almost any trade. As this promises to
solve the vexed apprenticeship question, all
master associations are warm supporters
of the movement. An article on the new
Evening Medical College of Chicago is also
included in this number. The ladies will
be interested in the description of the
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schools of the Chicago Polytechnic Insti-
tute. Published at the south-east corner
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cago, Ill. Sample copy, 10 cents.

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has the merit of strength and smoothness
of expression, and the thought is health-
ful and humanitarian. Self reliance, man-
liness, loyalty to truth, patriotism, and
hopefulness are inculcated in the pieces
which make up this pamphlet.

PASSED TO SPIRIT-LIFE.

Passed to spirit life on Monday, August 4th, 1890,
after a short illness, Mr. Harvey Olmstead, one of
the oldest and best known citizens of La Grange
County, Ind. He was one of the charter members of
that co-operative community established some forty
years ago by Judge Prentiss, William Anderson and
others in La Grange County, Ind., which was widely
known as a remarkable experiment in the direction
of a newer and more practical education for old and
young. It was a communal effort and its funda-
mental principles were the equality of all and
brotherhood of the human race, freedom of opinion
and expression on all questions in the fields of relig-
ion, politics, etc., and it was a practical illustration
of the advantages of co-operation in productive in-
dustries. The community owned a large tract of land
and erected extensive buildings, and for several
years was quite prosperous. Mr. Olmstead was born
near Lundy's Lane, in Canada, in the year 1811, and
moved to La Grange County, Indiana in the year 1831.
T. H.

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isfy.

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tural and mining resources, the rapid increase of pop-
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ufacture in hitherto neglected territory, has attracted
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ing these excursions, call on your nearest C. B. & Q.
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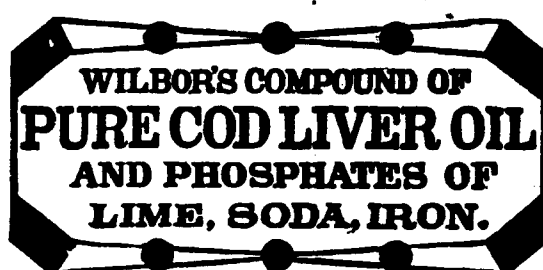
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side of nature, is unscientific and unphilosophical.

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Chicago.

THE LOST SHEEP.

A NEGRO SONG.

De massa ob de sheep-fol',
Dat gua'd de sheep-fol' bin
Look out in de gloomerin' meadow,
When de long night rain begin,
An' he say to de hiahlin' shepa'd:
"My sheep, is dey all brung in?"
"Oh?" den say de hiahlin' shepa'd:
"Da's some dat's black an thin
An' some, dey's po' ol' weddahs,
But de res' 's all brung in.
Da's some dey ain't no 'count noway,
But de res' done all brung in.

Den de massa ob de sheep-fol',
Dat gua'd de sheep-fol' bin,
Go down in de gloomerin' meadow,
Wha' de long night rain begin,
An' he le' down de bah's ob de sheep-fol',
Callin' sof': "Come in! Come in!"

Den up fru de gloomerin' meadow
Wha' de long night rain begin,
An' up fru de splashin' pit-pat
An' up fru de pieaheln' win,
De po', los' sheep ob de sheep-fol'
Dey all come, gaddahin' in:
To de las' po' sheep ob de sheep-fol',
Bleatin', dey all come in.

LOVE'S SECRET.

Love found them sitting in a woodland place,
His amorous hand amid her golden tresses;
And love looked smiling on her glowing face
And moistened eyes upturned to his caresses.

"O sweet!" she murmured, "life is utter bliss."
"Dear heart," he said, "our golden cup runs
over."

"Drink, love," she cried, "and thank the gods for
this."

He drained the precious lips of cup and lover.

Love blessed the kiss but ere he wandered thence
The mated blossoms heard this benediction:
"Love lies within the brimming bowl of sense;
Who keeps this full has joy—who drains, afflic-
tion."

They heard the rustle as he smiling fled:
She reached her hand to pull the roses blowing.
He stretched to take the purple grapes o'erhead:
Love whispered back: "Nay, keep their beauties
growing."

They paused and understood; one flower alone
They took and kept, and love flew smiling over,
Their roses bloomed, their cup went brimming on—
She looked for love within and found her lover.
—JOHN BOYLE O'REILLY.

HER SUMMER LOVER.

"Mable," faltered the youth in the gor-
geous blazer, "I am deeply disappointed.
The partiality you have shown for my so-
ciety during the many little excursions we
have taken together and the delightful
little evening—lunches we have had
since the summer season began led me to
expect a different answer."

"Because I have looked upon you as an
agreeable escort to picnics and lawn tennis
parties, and for summer evening prome-
nades, you have regarded yourself as my
accepted lover, have you, George?"

"And it is because I have been available
for these things," he said indignantly,
"that you have accepted my attentions, is
it? You regard me merely as a summer
lover, I presume?"

"That is about the case, George," replied
the maiden, as she dug a hole in the sandy
beach with her parasol. "I have looked
upon you as a lover in a picnician sense
only."

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DEATH.

tars go down
r shore,
ewelled crown
re.
forest leaves
ewless air;
e to feed
hey bear.
edust we tread
death the summer showers,
n, or mellow fruit,
tinted flowers.

ath! the leaves may fall,
may fade and pass away—
it, through wintry hours,
sweet breath of May.

ath! the choicest gifts
h kindly lent to earth
gain
r birth;

gs that for growth or joy
v of our love or care,
as left us desolate,
furnered there.

ecome a desert waste,
s fairest, sweetest flowers,
into paradise,
mortal bowers.

melody
d and mourned so long
les with the angel choir
sting song.

o death! although we grieve
eautiful, familiar forms
ave learned to love are torn
ur embracing arms,—

with bowed and breaking heart,
ble garb and silent tread,
their senseless dust to rest,
y that they are "dead,"—

re not dead! they have but passed
d the mists that blind us here,
new and larger life
at serene sphere.

dropped their robe of clay
shining raiment on;
lered far away,—
t," nor "gone."

gn disannulled and glorified,
ey still are here and love us yet;
dear ones they have left behind
hey never can forget.

sometimes, when our hearts grow faint
mid temptations fierce and deep,
when the wildly raging waves
f grief or passion sweep,

e feel upon our fevered brow
Their gentle touch, their breath of balm,
eir arms enfold us, and our hearts
Grow comforted and calm.

nd ever near us, though unseen,
The dear, immortal spirits tread—
r all the boundless universe
Is Life:—there are no dead!

—J. L. McCREERY.

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recently been carried on, the view of Fred-
Harrison, a Positivist, of this question,
find a place. It is a singular view,
but it is held by a number of thinking
people:

Do the soul and the spirit exist apart
from the body? Who can say? How is it
possible to have any opinion about any
immaterial life, seeing that all our knowl-
edge comes through the channels of the
senses? Do men live after death? Of
course they do. Their lives continue,
high their bodies do not. We can not
understand that there can be consciousness
in the absence of a nervous system. In
that sense we do not know what it is to
live consciously after death. Life is not a
nervous system. They live in places where
they have never been. We are not as the
beasts that perish; their death ends their
activity—so far as is known. But the so-
cial nature of man is not bestial. It is a
subtle faculty of uniting itself with other
souls. The organism of mankind is im-
mortal. Such is the subtle condition of
human existence that the good life becomes
incorporated with the immortal humanity.
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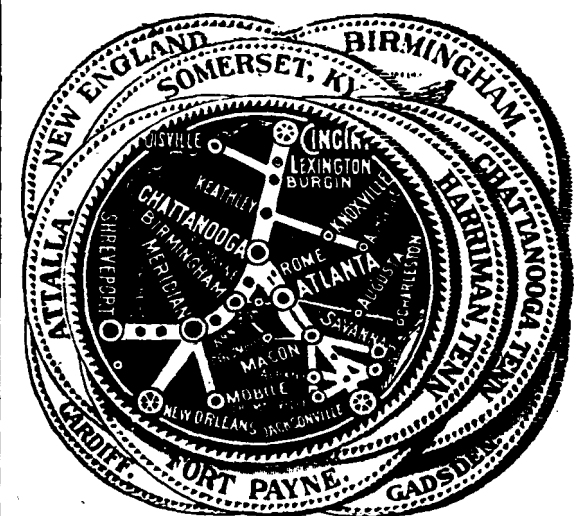
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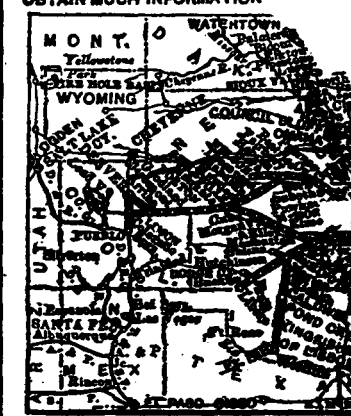
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number has articles of permanent value—
and years hence, as during the week of

NEW ERA, OREGON, CAMP MEETING.

The Oregon State Spiritual Society will
hold its annual camp meeting at New Era,
Clackamas Co., Oregon, beginning Sep-
tember 19, 1890, and continuing ten days.
Good speakers and mediums are expected
to be in attendance. Reduced rates on the
Southern Pacific Railroad to all who at-
tend. There is a hotel on the grounds. All
are invited to attend.

MISS WILLDA BUCKMAN, Secy.
EAST PORTLAND, ORE.

On August 17th addresses were given at
the Delphos, Kansas, Camp Meeting by Dr.
De Buchananne and Hon. C. B. Hoffman.
Nearly 3,000 persons were present. The
meetings closed August 25th. Many medi-
ums were on the grounds this season, but
a correspondent states that among them
were no "mercenary spiritual fakirs" with
their money making schemes.

Mr. A. A. Whitney writing from Has-
lett Park, August 24th, says: The Ameri-
can consul at Sarnia, Ont., presented the
steam boat Bell Haslett with an American
flag and regulation pennant. He made
a nice speech, and Mrs. R. S. Lillie re-
sponded and closed with an improvised
poem to Mr. J. H. Haslett. There was the
best of order, no police being necessary,
and a good class of attendants from all
parts of the state. Haslett Park Associa-
tion is bound to grow in favor. The
grounds are beautiful and will be much
improved the coming year.

PRESS OPINIONS.

Bar Harbor *Herald*.

THE RELIGIO-PHILOSOPHICAL JOURNAL,
of Chicago, recently celebrated the twenty-
fifth anniversary of its birth by a new
dress of type and a change of shape which
renders it much more convenient for filing
or binding. And it is so good a paper that
most of its patrons wish to preserve it.
One of our contemporaries has neatly
summed up the story of THE JOURNAL's
success in the following paragraph which
we heartily endorse: "In the peculiar field
which it occupies, this paper, under the
able management of its editor, Colonel
John C. Bundy, has come to the front rank
as an exponent of enlightened Spiritualism,
and is exercising a wholesome influence in
the direction of weeding out the poisonous
growths that have all along so sadly choked
up the path of honest inquirers after the
truth on a subject which deeply concerns
mankind. Colonel Bundy has done great
service to the cause he advocates by his
persistent and fearless exposure of the
shams and humbugs of the spiritualistic
fraternity, a course of conduct which it
was difficult for one in his position to fol-
low. He reaps his reward in the applause
and friendship of a higher class of thinkers,
and his paper takes its place to-day among
the most welcome and interesting period-
icals of the country. The discussion of all
matters pertaining to psychic research is
increasing here and everywhere, and in
aiming after the higher truths in this dif-
ficult but fascinating branch of inquiry,
Colonel Bundy will surely meet with a just
appreciation."

Medford, Ont., *Monitor*, June 6:

THE RELIGIO-PHILOSOPHICAL JOURNAL
came to our table last week in an entirely
new dress, it being the twenty-fifth anni-
versary of its existence. Though the field
of modern Spiritualism is one we have not
yet explored and have no idea to what ex-
tent its claims can be verified, or how
much of truth really belongs to the experi-
ence of many who seem absolutely certain
of an after life by its means; however,
leaving all such matters in abeyance, we
find much in THE JOURNAL which is cal-
culated to elevate and improve and liberal-
ize humanity. Its unsectarian character
and entire freedom from bigotry ought to
recommend it to all who believe in ad-
vanced mental culture. It hears all sides
and opens its columns to any or all who
may conscientiously differ with what it
advocates. Indeed that such a journal
should live and grow through a quarter of
a century is the best evidence that a large
and growing number find in it acceptable
literary pleasure. In an article announc-
ing its new form and dress 31st May, it
says:

"The primary purpose of THE JOURNAL
is to promote psychics; its ultimate aim is
to help men to a correct ethics, thereby
bringing justice into complete sway, and
rendering happiness the normal condition
of mortals; and finally, to be one of the
evolutionary agents in forming a universal

church, the church of the spirit, with some
such simple statement of belief as this:

"God is the universal father; Man is the
universal brother, and the Spirit of Love
and Wisdom is the life of both. This life
brings immortality to light; and through
spirit ministrations and intercourse Man is
assured of the continuity of personal exist-
ence beyond the grave."

Henry Bieber, St. Marys, Ohio, writes:
Your paper is a source of great pleasure to
my wife, daughter and myself, especially
the articles in the editorial department. I
have made Spiritualism a study for thirty-
five years and have been a reader of THE
JOURNAL off and on almost ever since its
publication. Continue on with your good
work, and I am sure your effort to make
Spiritualism as a movement what it should
be is appreciated by all well-meaning Spir-
itualists. May God and the angel world
bless you and your faithful wife, and give
you patience and strength, that you may
be able to continue in your noble work.

The Michigan, Ohio and Indiana Spirit-
ual and Religious Camp Meeting Associa-
tion announce a camp meeting at Hawk's
Grove a mile and a half east of Watervliet
Village, near the Chicago and West Michi-
gan railroad, to open Sunday, September
6th, and to continue until and including
Sunday, September 14th.

TUBERCULOSIS IN SLEEPING CARS.

The plush, velvet, and silk hangings
must go. Seats must be covered with
smooth leather that can be washed off,
carpets give place to rugs, to be shaken in
the open air at the end of every trip—better
still, abolished for hardwood floors; the
curtain abomination must make way for
screens of wood or leather, the blankets of
invalid's beds be subjected to steam at a
high temperature, mattresses covered with
oiled silk, or rubber cloth that may be
washed off, and, above all things, invalids
provided with separate compartments shut
off from the rest of the car, with the same
care which is taken to exclude the far less
offensive or dangerous smoke of tobacco,
cuspidors half filled with water, and con-
sumptive travelers provided with sputum
cups which may be emptied from the car.
It is not necessary to say here that the sole
and only danger lies in the sputum. The
destruction of the sputum abolishes the
disease. When the patient learns that he
protects himself in this way as much as
others—protects himself from the auto-
infection, from the infection of the sound
part of his own lungs—he will not protest
against such measures.—Dr. J. W. Whit-
aker, in the *American Lancet*.

Friend (to returned vacationist)—Well,
my boy, have you been off for a rest?
Returned Vacationist—No, my boy. I've
come home for one.—*New Moon*.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

Its superior excellence proven in millions of homes for more than a quarter of a
century. It is used by the United States Government. Endorsed by
the heads of the Great Universities as the Strongest, Purest and
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A NATURAL REMEDY FOR
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Hypochondria, Melancholia, In-
ebriety, Sleeplessness, Dizzil-
ness, Brain and Spinal
Weakness.

This medicine has direct action upon
the nerve centers, allaying all irritabil-
ities and increasing the flow and power
of nerve fluid. It is perfectly harmless
and leaves no unpleasant effects.
Our Pamphlet for sufferers of nervous dis-
eases will be sent free to any address, and
poor patients can also obtain this medicine
free of charge from us.
This remedy has been prepared by the Reverend
Pastor Koenig, of Fort Wayne, Ind., for the past
ten years, and is now prepared under his direc-
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RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, SEPT. 13, 1890.

NEW SERIES—VOL. 1, NO. 16

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Dr. Pomeroy of Indianapolis, a scientific gentleman, is convinced that tornadoes—commonly but wrongly called cyclones—may be broken and dispelled, as are waterspouts at sea, by firing explosives into the column.

Six acres of land on the banks of the Harlem have been secured by some ladies of Buddhist views as a site for homeless cats. The home will accommodate it is expected a thousand of these howling and snarling creatures at a time.

The increase in the attendance at the Chicago Public Schools this year has been exceedingly large and most notable in the districts that have the largest number of parochial schools. The public schools are still popular even among the mass of Catholics in spite of priestly denunciations of them as "godless."

Rev. J. B. Hawthorne, of Atlanta, Ga., in a recent sermon condemned the employing by the government of chaplains for the two houses of congress and in the army and navy. "Let members of congress," he said, "take money from their own pockets to support the man whom they choose to lead them in the morning devotions, and let the officers and privates of the army do the same."

Mrs. Ellen D. Gibson died on September 6th at Springfield, Ohio, from injuries received by a fall down stairs. After her death, the papers state, her son found a letter addressed to him written the day before, giving directions with minutest details, as to what should be done in case of her sudden death. She was in perfect health when she wrote the letter, but had a presentiment that her death was near at hand.

There has been lately an increase in the price of coal, because, say some of the papers, the supply is limited. Why is the supply limited when America, in the extent of its coal deposits, surpasses all other countries put together. The explanation is not in the scarcity of coal in the United States but in the monopolistic combinations formed to limit the output and produce this very increase in price which bears heavily upon poor people. The fact that there is a smaller stock of coal in some parts of the west than usual is only a local and secondary reason.

A man was lately arrested in Chicago on a telegram from a distant city, and kept in confinement for seventy-two hours until he succeeded in obtaining a hearing on a writ of habeas corpus. This is in accordance with a system that has been in vogue here for years. Men innocent of any crime have been held for weeks, subjected to brutal treatment and finally released because no evidence against them could be found. Says the *Chicago Daily News*: "In the eyes of the police every man is guilty until he is proved innocent. When some person is suspected of being a criminal he is arrested, thrown into a cell without being allowed to communicate with his friends, and kept there while detectives are hunting up evidence

against him at their leisure." The indiscriminate seizure and imprisonment of men by the police authorities is an invasion of personal rights. Judge Altgeld recently denounced these illegal police methods in fitting terms, and also removed from the county jail eleven boys of from ten to thirteen years of age, charged with trivial offenses, who had been kept there from two to seven weeks, no effort having been made to put them on trial, while every day of their detention in the jail corrupted and degraded them. It is no part of the business of city officials to manufacture criminals.

After pointing out the fallacy that people who hold no real estate and receive no visits from the tax collector pay no taxes, the *Springfield Republican* takes exception to the statement that the present method of taxing personalty is the surest and fairest measure of the ability of each citizen to pay for the support of the state. It says: We hold that taxes levied equitably on real property are a much surer and fairer measure of his tax ability—a much more certain way of equally reaching personalty and all invisible property—than is the existing method of attempting to tax that which can and so generally does evade taxation—a method which has proved a practical failure wherever tried.

When the laboring men touch elbows in the big parades as they did on the first day of this month, comradeship, helpfulness, order and discipline are promoted and the men are fitted to exercise restraint, to act unitedly in carrying out plans touching labor affairs. Organized labor, with increase of intelligence among laborers, will help to effect important reforms respecting the relation of labor to capital. Organized labor is an ever-increasing factor in the complex social order, and it is well that it takes cognizance of its own increasing strength. The local parades on Labor day were indices of similar demonstrations in the industrial centers in all enlightened countries. Every friend of "the masses"—those who toil—rejoices in the victories of organized labor over rapacity and greed.

Hungarian newspapers contain accounts of the death and the imposing funeral of the great robber chief Banko Marci who lately died at Toked. He had lived on the interest of his ill-gotten wealth for the last ten years, and was the recipient of many honors from his native town. When he was about to die he called the burgomaster and police authorities to his bedside and declared that he had done many a noble deed in spite of his profession, and that he died in peace with God, as he had never robbed a Christian, but made it his business to kill as many Hebrews as possible. Banko made the poor of Toked his heirs, and had a right royal funeral, the hearse being drawn by four white horses, and the whole of the clergy being in attendance. A popular poet composed a poem to Banko's memory.

During a recent trial in Galicia the fact was brought out that at Rzeszow several Jewish graves had been opened and from them the bodies of Jewish children had been taken, that the police had found out that in a neighboring village, where typhus never prevailed a "miracle doctor" had prescribed as a cure the burning of the bones of a Jew in the patient's room. The

widow of the patient—for he died notwithstanding the burning of the bones in his room—said that the doctor told her that there were two kinds of typhus, one, the Catholic typhus, could be cured by prayer and exhortation; the other, the Jewish typhus, could only be got rid of by the means described. He brought the bones himself, with water from a well from which no man had ever drunk, and burned the bones on a charcoal fire, nearly smothering them all with their terrible fumes. Then while the room was full of smoke he mumbled some strange words and hunted around the table, pretending to catch the typhus, which he then put into the water bottle and made all present partake of its contents. The "doctor" was sentenced to five months' imprisonment.

The Bishop of Chester, England, recently defended dancing. The occasion was a diocesan conference of lady associates of the Girl's Friendly Society held at Chester to consider the the amusements to be provided for the girls connected with this society. Over this conference the bishop presided. One branch of the society permitted dancing, while the other had unanimously agreed to discountenance it and to substitute for it basket making. To those girls who had never felt the encircling arm, the soft touch and the whispered vapidty of the male animal in the progress of the mazy dance, basket making might give the necessary recreation, but the substitute would never satisfy their dancing sisters. The bishop—Right Rev. Francis John Jayne, D. D.—plainly told the assembled matrons that in his opinion they were striving against nature in fighting against dancing, which was one of the most natural amusements. He had had experience of dancing before his accession to the bishopric, and "with results both satisfactory and encouraging." What the decision of the society was, if any indeed was reached, is not stated but it is pretty safe to say that making baskets will not be accepted as a substitute by the girls for the graceful exercise of dancing.

Lieut. John P. Finley, in an article on tornadoes in the *September Forum*, says: The tornado, with hardly an exception, occurs in the afternoon, just after the hottest part of the day. The time of greatest frequency is from 3:30 to 5 o'clock. The tornado season includes March, April, May, June, July, August and September, but storms of this nature may occur in any part of the year. The months of greatest frequency, as determined from a record of 208 years, are April, May, June and July. The single month of greatest frequency is May, April following next in order. The state in which the greatest number of tornadoes have occurred is Missouri, followed next in order by Kansas and Georgia. A record of more than 500 tornadoes and "windfalls" (i. e., paths of tornadoes through forests) in Wisconsin considerably exceeds the number in any other state; but little weight can be given to this comparison, owing to the want of thorough investigation of the subject of windfalls in other states. From a careful investigation of the origin of tornadoes and their geographical distribution, there is every reason to believe that these storms were as frequent and violent two hundred years ago as now. Moreover, there appears to be no cause for any unusual change in the annual frequency of tornadoes in a like period to come.

CRITICISM AND DENIAL NOT THE NE PLUS ULTRA.

When men first perceive the error and folly of beliefs in which they have been educated, without comprehending the positive thought that must supersede the discarded doctrines they are very liable to be unsympathetic in criticism, indiscriminating in denial and unjust in denunciation. They who reject the pernicious features of theology, with no knowledge of science, with no appreciation of the best modern thought, are in a rudimentary state; and although they are imbued more or less with the spirit of propaganda and may exhibit their aggressive disposition in ways that attract attention, their zeal and their methods are derived from the theological system which they imagine they have outgrown; and the applause they receive indicates the large numbers escaping from the thralldom of old creeds who have not yet accepted and assimilated the principles of liberal, constructive thought. Considered simply as a protest against prevailing theological beliefs, liberalism, whether it passes under the name of Spiritualism, agnosticism or any other system or phase of thought, is necessarily iconoclastic and disintegrating in its tendency. It gives special prominence to individualism which often manifests itself in crude, undigested thought, an impatient spirit, and in the use of methods not always according to refined taste.

Difficult it is to break away from old beliefs and traditions, and in an age of strong faith the minds that do this are usually marked by originality and vigor of thought and a courageous, self-sacrificing disposition; but when old theological systems are decaying, when skepticism and disbelief prevail everywhere, inside as well as outside the church, in the pulpit as well as in the pews, when the assailants of the established creeds can command general attention from the platform and through leading publications, the mere fact that an individual calls himself a liberal is no evidence whatever that he possesses unusual independence of character or liberality of spirit. In such times many change their positions with scarcely more reflection than did those pagan converts, who in becoming Christians, as Gibbon says, simply substituted the name of Christ for that of Jupiter. Many in becoming "liberals," simply change their associations and give another name to their narrowness and intolerance, who mistake rant for radicalism and vituperation for argument. They are as easily imposed upon in the name of liberalism as they were while in the church, in the name of religion. They are satisfied that in a few months or a few years at most, religious beliefs and institutions will disappear and their views will everywhere prevail. Only when their fanaticism has so far abated as to permit them to take a larger view, only when they have come to see that systems of religion, like constitutions, grow, that sudden transitions, are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modification of belief and institutions that exist, that evolution is along the line of existing social and religious systems as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial.

Any one who regards those occupied mainly with the work of demolition—however necessary much of the work they are doing—as representatives of the strength and value of liberal thought, or who point to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the liberal movement, shows thereby the narrow range of his views. The true representatives of progressive thought are not a few obscure persons of whom scholars and thinkers know nothing, men who have written books which serve only to reveal their ignorance, or whose utterances at conventions have simply furnished reporters matter with which to amuse the public, but they are men like Darwin, Wallace and Emerson, whose scholarship and matured thought give them a representative character that none can dispute. The advanced liberal thinkers of this age are impressed with the importance of positive, constructive work in the domain of science,

history, art, fiction and social reform as well as in that of religious belief, and they are devoting their energies to their respective provinces with splendid results. Their contributions to the world's knowledge and thought are doing more perhaps to modify creeds and permanently advance true spiritual views pertaining to religion than all other influences combined. Their work is constantly diffusing and strengthening liberal thought which is affecting the world's intellectual, moral and social life.

LET THE STRICTEST TESTS BE APPLIED TO SPIRITUALISM.

Dr. S. D. Bowker, in an article printed in this number of *THE JOURNAL*, deprecates the use of terms such as "mind reading," "mesmerism," etc., applied to what Spiritualists have regarded as the work of spirits, and he evidently does not attach any value to the theory or methods of the Society for Psychical Research. "Our only safety," he says, "rests in humbly listening to the voice of the heavenly teachers." But the voice of the heavenly teachers is not to be regarded as infallible authority, nor is it too sacred to be a subject of investigation. From the first the heavenly teachers and the earthly representatives of Spiritualism have insisted on the right and duty of "trying the spirits" and verifying what is claimed and taught by all the methods that can be applied. Whatever is genuine in the phenomena of Spiritualism will become more firmly established in the minds of men by testing it according to the methods of science. The investigations of the Society for Psychical Research should be welcomed by Spiritualists as helpful in separating the wheat from the chaff, and inviting general attention to phenomena which have hitherto been so commonly ignored. There is nothing in mesmerism, nothing in mind reading that is inconsistent with the claims of Spiritualism, which teaches that men and women here and now are spirits. Nothing is gained by assuming that psychical phenomena which may be referable to the embodied spirit are the work of disembodied spirits. Spiritualism will gain, not lose, by the fullest and most scrutinizing examination from every point of view. Prominent members of the Society for Psychical Research, including Mr. F. W. H. Myers, have already encountered phenomena which they think point to the "agency of 'discarnated intelligences.'" Spiritualists, who like Dr. Bowker, have carefully investigated Spiritualism, are not in need of the investigations of men like those of the Society for Psychical Research, but they have already attracted the attention of thousands, and made an impression favorable to the spiritual philosophy upon minds to whom Spiritualism had not before been a subject of interest.

NEED OF REFORM IN JUSTICE AND POLICE COURTS.

The *Personal Rights Advocate*, of August 2d and 23d, has timely articles by Mr. John F. Geeting, on "General Irregularities in Justice Courts," and "Police and Court Errors." Mr. Geeting is a lawyer and he evidently knows whereof he affirms. He says that in Chicago there is no registration of members of the bar, that the lower courts are frequented by ignorant persons who, although they call themselves lawyers, are not and ought not to be members of the bar, but mere shysters who having obtained a fee from a client, are ready to abandon his case as soon as possible while looking out for some other confiding litigant to swindle in the same way. In the usual practice in these courts there are errors so glaringly illegal that it is surprising they have been permitted, that many lawyers decline to appear in suits pending in these courts, while those who do, acquiesce in what has become an established practice, disinclined to make a test case. It frequently occurs that when a person applies for a warrant to arrest somebody, perhaps a neighbor, against whom he has a grievance, "the justice being busy at the time, some lounge around the office, who pretends to have vast knowledge of law, but is in fact densely ignorant, fills out a blank affidavit for a disorderly warrant, hands it to the justice who admini-

sters the oath, receives 'two dollars,' issues the warrant and causes an improper arrest," the warrant is frequently followed by "cross warrants" and the court is crowded with cases which have no foundation, in order that as many advance costs as possible may be obtained. Another bad practice is that of constables who take from the uninformed prisoner five or ten dollars for accompanying him to a friend to get bail, and this done the prisoner is advised to hire some lawyer from whom the constable expects to receive a "divy." This evil is not countenanced in all the courts, but it is common enough to call for radical measures of reform.

The law requires that a person arrested must without unnecessary delay be brought before a justice or magistrate, but previous to the recent decision of Judge Tuley in the Maddin case prisoners were locked up a number of days before they were given a hearing; even now the law is disregarded. "Police officers," says Mr. Geeting, "seem to think that no person can be taken in court until locked up in the station." The statutes of the state which provide that all persons arrested shall have the right to consult privately with counsel are in many cases evaded by the police. A lawful remonstrance against an illegal arrest is frequently made the basis of a charge of "resisting an officer," the charge on which the arrest was made being dropped and the other substituted for it. Mr. Geeting affirms that many defenses which would be sustained in the criminal courts are in the police courts overruled, and in most of the cases the defendants are poor and unable to appeal. These are a few of the irregularities and evils pointed out in the timely paper from which these facts are taken. There ought to be justice and public spirit enough in Chicago to inaugurate a reform at once in the practice in the police and justice courts.

THE ONLY HONORABLE COURSE.

Mr. Hegeler undoubtedly has "the courage of his convictions." He recently challenged Dr. Edmund Montgomery, the learned philosophical writer, to examine publicly those views which have been presented by Mr. Hegeler, and more fully by others employed by him for the purpose, under the name of "monism." The sincerity of the LaSalle millionaire as to the truth and value of his speculations is beyond question, but it is safe to say that every one of the many competent persons upon whose attention these speculations have been urged, knows that they are, for the most part, such as no real thinker acquainted with philosophy can honestly endorse. But money makes flatterers and flunkies, and persons who, in private, laugh at the strange jumble of ideas which Mr. Hegeler calls "monism," have to him personally or in his paper, referred to these speculations in a way to make him think that they agreed with him in the main.

Dr. Montgomery pursues a different course, and the only honorable course. He points out some of the crudities of the "monism," which he was challenged to criticize, and plainly reminds Mr. Hegeler that he has not studied the history of philosophy, that he "has not taken the pains to enter the esoteric precincts of modern thought," and does not understand the fundamental truths of philosophy. As superficial as the pliable editor of the *Open Court* is, Dr. Montgomery does not believe that he has become an adherent of LaSalle "monism" from philosophical considerations—and this probably nobody who knows the facts believes,—for says Dr. Montgomery referring to the editor, "he has tasted of the fruit of the tree of knowledge and forfeited the blessed state of unsophisticated innocence which rests contented" with Mr. Hegeler's crude, and contradictory ideas. "Will the *Open Court*," asks Dr. Montgomery, "evade the agnosticism involved in the relativity of knowledge by frankly joining the idealistic camp or will it go on shilly-shallying, siding now with this, now with that mode of thought? Its judicial power should be impartially wielded in the faithful service of scientific truth. It should not play the part of a biased attorney for the defense of foregone conclusions.

No writer outside the columns of *THE JOURNAL* has spoken so plainly in regard to these absurd philosophi-

cal pretensions which are urged upon the attention of readers by the potent influence of money. Fortunately all scientific claims and speculative theories sooner or later take their proper place according to their worth. But the readiness of men from whom one would expect only honest expressions of thought, to pander to the intellectual eccentricities of a man simply because he has money, is a sad commentary on human nature. Although Mr. Hegeler's thought is crude, his sincerity commands respect, but the insincere "shilly-shallying, siding now with this now with that mode of thought," playing "the part of a biased attorney for the defence of foregone conclusions," in order to sustain the proprietor's monism and to make it appear in accord with science and philosophy—a course that has characterized the paper called the *Open Court* from the first under its present management, is utterly unworthy any journal claiming to represent or the professed object of which is to advance philosophic thought. The editor of that paper should put over the door of the editorial room some such notice as the following: "All Kinds of Twisting and Turning Done Here."

CIVILIZATION OF THE MASSES.

By ancient poets and philosophers the masses were designated as ignoble, unreasoning and profane, creatures of impulse, habit and prejudice. Aristotle says that as individual despots have their flatterers and parasites, so the multitude, where its will is law, have demagogues and smooth-tongued orators to eulogize it, while they seek power and pelf at its hands. Many modern men of genius, disgusted with the frivolity, perversity and animalism of the populace, have been the opposite of complimentary in their references to it. Even Emerson, who so hated all oppression even of the lowest of his race, and who was a sturdy champion of self government, speaks of enormous populations of the illiterate, vulgar sort as resembling "moving cheese," alive with maggots, "the more, the worse." Again, he says, "The worst of charity is that the lives you are asked to preserve are not worth preserving." But after all that can be said in derision of the people, and in denial of their capacity to govern themselves, are they not the crude, raw material out of which have hitherto sprung the world's ablest, wisest and best. Shakspeare and Luther came from the people.

In ancient times labor of all kinds was servile. War and politics were the pursuits of the few, so far as leadership was concerned. Feudalism and the old régime in Europe regarded and treated the masses as they had been treated in the pagan past. But in this century has grown a new, modern, popular civilization, which is bringing the masses to the front and accustoming them to the assertion and exercise of their rights as men, as beings born upon the high plain of reason, whatever their material circumstances may be. It is a great departure. Whatever temporary discouragements may happen to cloud the social and political prospects of the multitude, this advance is likely to continue and to be accelerated. For the present civilization, with its wonderful means for travel and communication, spreads light and diffuses knowledge rapidly. The amelioration of the mental and the material condition of the masses has begun, and it will go on until the brutishness of the past shall have been eliminated from human society everywhere.

Time, in the course of the thousands and millions of years, has been, as is known from geology and historic investigation, a great transformer of men and things. With time enough almost any kind of metamorphosis can be accomplished. Mankind is but on the threshold of the historic period. With such measures of duration as geology affords, the most ancient empires appear as of but yesterday.

While gazing at pictorial representations of the early cave dwellers, one can hardly see how by any possibility of derivation the noble men and beautiful women of the highest civilization of the last twenty or thirty centuries could have emanated from such prognathous, repulsive creatures. In like manner, a thousand or two thousand years hence, what the few have been and are in mental and moral elevation, the

many may become. Barbarism will then have become extinct. Men will coöperate for the common weal, class legislation will be unknown, and the necessity for repressive government will scarcely exist, since each man will spontaneously respect the rights of every other man. The distance from the present to such a social consummation is not so great as it is from the cave dwellers to the best races of to-day.

WHAT ARE THE CONDITIONS OF MEDIUMSHIP.

On the third page of THE JOURNAL this week, is an article by Dr. John E. Purdon, an experienced and skillful physician and a man of varied learning, who is interested in the investigation of spiritual and psychical phenomena by the inductive method, by accumulating facts and ascertaining the causes and principles which underly and give meaning to them. All the conditions and accompaniments of mediumship are of importance from a physical as well as from a spiritual point of view, and intelligent Spiritualists doubtless will be pleased to assist in the effort to collect data for a scientific induction as to the nature and physiological import of mediumship. THE JOURNAL will publish brief statements, such as Dr. Purdon's article calls for, by those who, from experience or observation, are able to give accurate information respecting the conditions of mediumship.

The National League for the Protection of American Institutions has started a movement to secure a sixteenth amendment to the national constitution, which shall read as follows: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control." This non-sectarian amendment is approved by the *Advent Review*, which says: "Illustrious as our land has become for its support of the great principle of religious liberty, it is still far from occupying an ideal standpoint on the subject. The defect lies in its legislation. While the principle of individual liberty of conscience is firmly established in the enlightened popular sentiment of the present day, its legal support is far less. There are less than half a dozen states and territories in the Union whose codes are free from religious legislation. The statutory relics of the days when church and state were united still linger upon the statute books of the land, in some states the ready instruments of persecution and infringement of religious liberty when any one sees fit to use them. The National Constitution—the fundamental law of the land—alone maintains a proper attitude toward the right of liberty of conscience, by declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This proposed sixteenth amendment seeks to lay upon each state the same restrictions in regard to religious legislation. It seeks to lift the state constitutions up to the level of the national constitution, by freeing them from the spirit of sectarianism. Such a thing is certainly a consummation devoutly to be wished, especially at a time when this sectarian legislation is made the basis of an attempt to restore again the ancient degree of ecclesiastical authority in the affairs of the state.

In the *Canton Telephone* is a report by Superintendent Lincoln, of the Rufford Falls & Buckfield Railroad, of a singular natural phenomenon: One foggy morning in August he was walking up a hill on the east side of Lake Ansagunticook. As he neared the summit, he came into clear atmosphere, and could look upon a sea of vapor as it lay over the lake and valleys, with now and then a mountain top rising above the general level. The sun was just rising, and, as is usual under such conditions, a rainbow was seen in the fog. But what attracted Mr. Lincoln's attention particularly was the presence of a bright spot

in the center of the circle particularly described the rainbow. This was so luminous that, at first Lincoln thought it might be farm buildings at some distance away in the fog. This supposition soon dispelled by further developments. The bright central spot was surrounded by circles of radiating light, composed of the many hues of the rainbow forming a beautiful halo. Passing along, Mr. Lincoln noticed a dark spot on the dark surface of the sky, reflection, and was somewhat startled to discover that it moved across the circle in the direction he was walking. Returning to the point where the shadow came in the centre of the illuminated circle, he began movements of the arms, and found that they were distinctly imitated by the shadow which appeared in the bank of fog a mile away. As the sun rose higher, the reflection sank lower, and was finally lost in the waters of the placid lake. Mr. Lincoln describes the whole scene as the most beautiful and wonderful he ever beheld.

Miss Mary A. Sharp, in giving an account of her eleven years' experience in Africa writes: "I have seen a curious custom at Old Calabar with regard to the training of young girls for matrimony. A hole is dug in the ground, on the floor of the house, and the girl, who may be ten or twelve years of age, is made to sit in it constantly, with an abundance of tempting food within easy reach. Her body is chalked to prevent perspiration and she grows fat very speedily. Sometimes this fattening process is continued three years or more; the fatter the girl the higher price she will bring. A bride who adds fat to other good qualities is sure to find a husband very quickly. Another peculiar outcome of my visit there was my discovery that the king had just been persuaded to enact a law prohibiting the killing of twins and their mother. Till that time this was the universal practice in that part of Africa. "One child," the natives explained with the utmost gravity, "be a proper child, but one he be proper deblee and the mammy he be deblee, or he no born deblee."

Adin Ballou, writes H. S. to the *Christian Register*, was one of the most earnest believers in the new Spiritualism, and some thirty-five years ago published an able book in its vindication. Himself and family, also many of the leading members of the Hopedale Community, were deeply interested or positive believers in the faith, as I can assert from personal knowledge, having been at the time temporarily located there and on intimate terms with them. There is reason for believing that Mr. Ballou remained to the end firm in the faith. At any rate, this was the case up to the seventy-seventh year of his age, at which time, in answer to my inquiry, he wrote me, "I stand on precisely the same ground, and abide firmly by the position stated in my work on 'Spirit Manifestations.'"

A life-long Unitarian who heard the lecture of Elizabeth Lowe Watson on "Sunrise in Religion," at Casadaga, writes of it in a private letter to the editor as follows: "I think it was the best I ever listened to; and I have listened to the best talent in the Unitarian church—and that is as good as any. I have attended our national conferences at Saratoga and heard our best representatives from the United States and England. Mrs. Watson eclipses them all." These words from a cautious man who is capable of judging, and weighs what he says, may be considered a fair rating of Mrs. Watson's abilities when at her best.

Mention was made in THE JOURNAL last week that the cantonal government of Schwyz had ordered the references to William Tell to be expurgated from the authorized school histories. The government of Uri, another canton of Switzerland, has ordered a pamphlet by a Bernese pastor, which aims to prove Tell a myth, to be burnt publicly.

The article in THE JOURNAL this week to which we have given the caption "The Darwin of the Science of the Soul is Yet to Be," by Elizabeth Stuart Phelps (Ward), is from one of that gifted lady's essays entitled "The Great Psychical Opponent."

URE AND PHYSIOLOGICAL IMPORT OF MEDIUMSHIP.

By JOHN E. PURDON, M. D.

The JOURNAL being committed to the scientific method in the study of Spiritualism I would like to make a suggestion which I hope you will consider actual. It is to furnish your readers with some information as to the nature and physiological import of mediumship as determined by the study of cases showing more or less departure from the ordinary functions of the living body. I do not believe that mediumship is a special gift of the gods to favor individuals, but a certain faculty latent in all it developed by special circumstances or pathological conditions in a few of the more or less favored—the case may be—of the human race. Whether it is a determination that makes for progress or the opposite, is a question that admits of but one answer when the development of the race is considered, but it is quite another thing when the case of the individual is considered. A medium is an instrument for the investigation of human nature, therefore mediumship is a blessing to mankind as a source of higher knowledge. But we know that the medium very often suffers physically through an exhausting course of manifestations and we also know grave moral deterioration is too often a consequence of playing with spiritual forces, too powerful to be controlled, by the less evenly-balanced mind of the average medium. Nevertheless, though there is a certain penalty attached to the exercise of particular trades, the necessities of life demand sacrifice of some for the benefit of others; but it is a public duty to guard the persons so engaged from the consequences of their daily avocations, as far as it lies within the power of science to divine means for their protection. I suggest for the benefit of your readers that you be furnished with information regarding diseases and derangements from which mediums have suffered and are suffering, not diseases in name only which may or may not represent the facts of the case; but the facts themselves under the form of symptoms accurately described and as free as possible from the bias of preconceived opinion as to the particular causes of the disturbance.

As matters stand at present there is no scientific periodical to which I could reasonably make this appeal, for the medical men and the scientific men in general are only just beginning to open their eyes to the fact that mediumship has any real import apart from crankiness and hysteria. We have done the work hitherto ourselves; let us go on doing it. At the first general meeting of the London Society for Psychical Research I made a few remarks upon the importance of studying the diathesis of the medium in connection with the extraordinary phenomena he exhibits, but the idea involved did not seem to evoke any sympathetic response at that time. I declare as an absolutely certain deduction from the principles of modern science, that where there is any difference in the physiological and psychological output there must be, so far and no farther, differences in the functional activities essentially physical in their character, which are the visible and measurable quantitative equivalents of such manifestations of vital activity. Ten years ago a leading psychical researcher published in the London *Spiritualist* his opinion that a physiological theory of mediumship founded on the above principle, which I had recently published in the same journal, was the most consistent and complete that had come to his knowledge. But it will not do to rest content with deductions; we must be up and doing and furnish our share of inductive work or will, and not stand by like sheep until some better-informed or better-natured physician and physiologist shows the necessary connection between our weakness and our strength.

If mediums or their friends will send to your office, descriptions, as concise and accurate

as possible, of such departures from the normal standard of health as they have observed in cases of mediumistic power, both immediate and remote. Shall feel pleasure in making a study of the same with the view of working up the material so offered for the information and instruction of the readers of THE JOURNAL. I must acknowledge that I am not wholly unselfish in the suggestion here made, for I was some time since appointed chairman of the psychical research division of the investigations to be undertaken by one of the leading medical societies of the South, and I want if possible to present the members with some new clinical material. Anyhow, the subject will be of interest to Spiritualists in general as well as to doctors in particular.

CULLMAN, ALA.

LISTEN TO THE VOICE OF THE HEAVENLY TEACHERS.

By S. D. BOWKER, M. D.

I wish I could fully express my thoughts and feelings as they sometimes come to me touching the present trend of opinion among professed Spiritualists. Up to a period dating back not more than five years, there was never heard in Spiritual meeting or circle the faintest suggestion that "mind reading," "mesmerism," "unconscious cerebration," or any other name given to the various phases of later thought, could be substituted for the work of spirits, or in any way duplicate their acts. Mrs. Eddy's "Christian Science," J. W. Colville's "Pure Metaphysics," and "Blavatsky's Theosophy," added to the hair-splitting vagaries in the line of "Psychical Research," have nearly upset the average Spiritualist in his old and beautiful experiences. I have a good friend whose mediumship is of the very highest order at times, whose spirit influence said to him in my presence "go to the postoffice at once for that letter containing a check to your mother is wrongly directed and will not reach her as a birthday gift as you intended." He went to the office in haste before the mail closed and verified the words told him. On his return to me he said "I wish I knew what that was that spoke so plainly to me," whereupon another professed Spiritualist who was present and whose experience extends over a period of twenty-five years, with much that is remarkable, said "it may or it may not be the work of a spirit as there are many other powers that can influence the mind in the same direction." I then said to them both "you deny the Lord that bought you and there is no wonder that Spiritualists are selling their birthrights for a mess of pottage." Both these men have been conspicuous leaders in our ranks for many years but by the influence of the late efforts to make a "religion" and a "science" out of our beautiful cause, have been driven from the field.

There are many things in nature that can not be reduced to "times and seasons" like the movements of the planets. It is so with the influence of spirits. They will not allow the dictation of our scientific blunders and have never been known to bow compliance with our printed order of exercises. F. W. H. Myers says in the last number of *The Journal of the Society for Psychical Research*, "If there is anything in Spiritualism it must be in some sense continuous with other truth. The evoked phenomena must be a development or systematization of the spontaneous phenomena rather than a wholly new manifestation." Here is the rock on which is broken the judgment of those who tire of compliance with apparent disorder in spirit manifestation. What we call order or rule of action is just the thing that spirits utterly ignore for very obvious reasons, and the sooner we return to this ancient fact the better for all interested. The battle must be fought on this line or we go under and yield to the present effort to supplant the truth. Ten years ago when I began the study of Spiritualism every night in the week brought together deeply interested men and women to listen to the teachings of the Spirit world. Now these same persons are listening to "teachers having itching ears" in the various lines of some "pretended science" or "faith cure." Not a single example can be found where real cures have been effected. This true *vis medicatrix nature* has done

many wonderful works where a person has exercised the Christian grace of taking no medicines. The devil has thus stolen the "livery of heaven" and called it "science." No other cure is on record except those wrought by direct spirit power. That spirits work by some rule or condition in harmony with their improved knowledge of the laws of nature, is no doubt true, but such condition has never been revealed to men in the flesh by which they are authorized or even allowed to suggest the mode of operations. Our only safety rests in humbly listening to the voice of the heavenly teachers. Their messages are complete from their side, and the whole trouble comes of our "dullness of hearing" and "slowness" to understand.

KANSAS CITY, MO.

HUXLEY'S SURVEY OF FIFTY YEARS OF PROGRESS.

By PROF. ELLIOTT COUES.

I would call your attention to an article by Professor Huxley, which I think you could not do better than to lay before your readers. The accompanying copy is from the Smithsonian report for 1887, (just out), and is extracted from a collection of historical summaries entitled "The Reign of Queen Victoria; a Survey of Fifty Years of Progress," edited by Thomas Humphrey Ward, two volumes, 8vo, London, 1887. The article occupies pp. 322-387 of the second volume of this work; and pp. 57-98 of the Smithsonian report just named. It is thus almost too long for a newspaper; but you may be inclined to let it run through more than one issue. With some trepidation, for fear of mutilating, I have run my pen through certain special portions, which would be least missed by your readers, and have thus somewhat abridged the essay, though probably without seriously interrupting its continuity of thought.

It is such a masterly sketch of the advancement of science for the past fifty years and treatment of the present state of knowledge, as we should expect from one preeminently qualified to speak with authority on the facts in the case. Whatever science has been of late and now is, here it is, in clear, cogent and comprehensive statement. The point for you to consider is not whether Professor Huxley is entirely right, or entirely wrong, or partly both; the point is not whether we agree with his conclusions or dissent from them; but the point is that he shows the high-water mark which the accepted and formulated science of our day has reached, and notes the rise of the tide of received opinion in matters scientific during the half century. In fine it is "orthodox" to the last degree, and may be received with absolute confidence, as an assured base line whence we may proceed to survey new ground, and possibly enlarge the boundaries of the humanly knowable. With every acquisition to knowledge the landmarks of the possibly attainable are set further on; and since each such advance has refuted the word *ignoramus*, it may not be necessary to say *et ignorabimus* of any proposed scrutiny of the now unknown. There is one factor in the search for truth that I think is often underrated if not ignored, even by the strongest advocates of evolution as a universal function in nature. That is, the gradual evolution of the human mind—or soul—or spirit, as you choose,—by which it becomes a progressively better and better instrument for the acquisition of knowledge and the apprehension of pure truth. Such evolution of mental capacity, if it occur, must be both special in the individual, and racial in aggregates of men; so that what may be unknown and even unknowable for one man has been discovered by another; and what seems to be the unknowable to one generation of men may prove knowable to the next, and become known to the next after that. I am not at one with those who believe that there is anything absolutely unknowable; but with those who consider the knowable and the unknowable (like the known and the unknown), to be purely relative terms in their application to any man or any generation of men, dependent for their definition upon the variable states of consciousness of individuals. One evidence of this lies in the fact that man can do more than observe natural facts and draw his conclusions; for he can experi-

ment with nature, so to speak; that is to say, he can observe her under artificial conditions which he imposes at his will and pleasure to some extent. There is no necessarily fixed boundary to the exercise of his ingenuity in devising and conducting new experiments respecting either mind or matter; and so I do not see how it can be predicated of any possible conception, "this is the unknowable," or how the limits of the knowable are ever to be declared excepting by and for the individual consciousness of the one who makes such a declaration. But as to what is actually known, or accepted as known, at the present day, by the body of organized leaders in science, Professor Huxley's article gives the most satisfactory account I have ever seen.

SMITHSONIAN INSTITUTION, WASHINGTON.

HYPNOTISM: MODES OF OPERATING AND SUSCEPTIBILITY.

By PROF. WILLIAM JAMES.

III.

THE SYMPTOMS OF TRANCE.

[From the Chapter on "Hypnotism" in Prof. James' forthcoming work, "Principles of Psychology," printed from the author's duplicate page proofs with the permission of the publishers, Henry Holt & Co., New York.]

Real sensations may be abolished as well as false ones suggested. Legs and breasts may be amputated, children born, teeth extracted, in short the most painful experiences undergone, with no other anæsthetic than the hypnotizer's assurance that no pain shall be felt. Similarly morbid pains may be annihilated, neuralgias, toothaches, rheumatisms cured. The sensation of hunger has thus been abolished, so that a patient took no nourishment for fourteen days. The most interesting of these suggested anæsthesias are those limited to certain objects of perception. Thus a subject may be made blind to a certain person and to him alone, or deaf to certain words but to no others.* In this case the anæsthesia (or negative hallucination, as it has been called) is apt to become systematized. Other things related to the person to whom one has been made blind may also be shut out of consciousness. What he says is not heard, his contact is not felt, objects which he takes from his pocket are not seen, etc. Objects which he screens are seen as if he were transparent. Facts about him are forgotten, his name is not recognized when pronounced. Of course there is great variety in the completeness of this systematic extension of the suggested anæsthesia, but one may say that some tendency to it always exists. When one of the subject's own limbs is made anæsthetic, for example, memories as well as sensations of its movements often seem to depart. An interesting degree of the phenomenon is found in the case related by M. Binet of a subject to whom it was suggested that a certain M. C. was invisible. She still saw M. C., but saw him as a stranger, having lost the memory of his name and his existence. Nothing is easier than to make subjects forget their own name and condition in life. It is one of the suggestions which most promptly succeed, even with quite fresh ones. A systematized amnesia of certain periods of one's life may also be suggested, the subject placed, for instance, where he was a decade ago with the intervening years obliterated from his mind.

The mental condition which accompanies these systematized anæsthesias and amnesias is a very curious one. The anæsthesia is not a genuine sensorial one, for if you make a real red cross (say) on a sheet of white paper invisible to an hypnotic subject, and yet cause him to look fixedly at a dot on the paper on or near the cross, he will, on transferring his eye to a blank sheet, see a bluish-green after image of the cross. This proves that it has impressed his sensibility. He has felt it, but not perceived it. He had actively ignored it, refused to recognize it, as it were. Another experiment proves that he must distinguish it first in order thus to ignore it. Make a stroke on paper or blackboard, and tell the subject it is not there, and he will see nothing but the clean paper or board. Next, he not looking, surround the original

* M. Liégeois explains the common exhibition trick of making the subject unable to get his arms into his coat-sleeves again after he has taken his coat off, by an anæsthesia to the necessary parts of the coat.

stroke with other strokes exactly like it, and ask him what he sees. He will point out one by one all the new strokes and omit the original one every time; no matter how numerous the new strokes may be, or in what order they are arranged. Similarly, if the original single stroke to which he is blind be doubled by a prism of sixteen degrees placed before one of his eyes (both being kept open), he will say that he now sees one stroke, and point in the direction in which the image seen through the prism lies.

Obviously, then, he is not blind to the kind of stroke in the least. He is blind only to one individual stroke of that kind in a particular position on the board or paper,—that is, to a particular complex object; and, paradoxical as it may seem to say so, he must distinguish it with great accuracy from others like it, in order to remain blind to it when the others are brought near. He "apperceives" it, as a preliminary to not seeing it at all! How to conceive of this state of mind is not easy. It would be much simpler to understand the process, if adding new strokes made the first one visible. There would then be two different objects apperceived as totals,—paper with one stroke, paper with two strokes; and, blind to the former, he would see all that was in the latter, because he would have apperceived it as a different total in the first instance.

A process of this sort occurs sometimes (not always) when the new strokes, instead of being mere repetitions of the original one, are lines which combine with it into a total object, say a human face. The subject of the trance then may regain his sight of the line to which he had previously been blind, by seeing it as part of the face.

When by a prism before one eye a previously invisible line has been made visible to that eye, and the other eye is closed or screened, its closure makes no difference; the line still remains visible. But if then the prism is removed, the line will disappear even to the eye which a moment ago saw it, and both eyes will revert to their original blind state.

We have, then, to deal in these cases neither with a sensorial anæsthesia, nor with a mere failure to notice, but with something much more complex; namely, an active counting out and positive exclusion of certain objects. It is as when one "cuts" an acquaintance, "ignores" a claim, or "refuses to be influenced" by a consideration of whose existence one remains aware. Thus a lover of nature in America finds himself able to overlook and ignore entirely the board and rail fences and general roadside raggedness, and revel in the beauty and picturesqueness of the other elements of the landscape, whilst to a newly arrived European the fences are so aggressively present as to spoil enjoyment.

Messrs. Gurney, Janet, and Binet have shown that the ignored elements are preserved in a split-off portion of the subject's consciousness which can be tapped in certain ways, and made to give an account of itself (see Vol. I., p. 209).

Hyperæsthesia of the senses is as common a symptom as anæsthesia. On the skin two points can be discriminated at less than the normal distance. The sense of touch is so delicate that (as M. Delboeuf informs me) a subject after simply poisoning on her finger tips a blank card drawn from a pack of similar ones can pick it out from the pack again by its "weight." We approach here the line where, to many persons, it seems as if something more than the ordinary senses, however sharpened, were required in explanation. I have seen a coin from the operator's pocket repeatedly picked out by the subject from a heap of twenty others,* by its greater "weight" in the subject's language. Auditory hyperæsthesia may enable a subject to hear a watch tick, or his operator speak, in a distant room. One of the most extraordinary examples of visual hyperæsthesia is that reported by Bergson, in which a subject who seemed to be reading through the back of a book held and looked at by the operator, was really proved to be reading the image of the page reflected on the latter's cornea. The same subject was able to discriminate with the naked eye details in a microscopic preparation. Such cases of

* Precautions being taken against differences of temperature and other grounds of suggestion.

"hyperæsthesia of vision" as that reported by and Sauvage, where subjects could see reflected by non-reflecting bodies, or through pasteboard, would seem rather to belong to "research" than to the present category. The test of visual hyperacuteness in hypnotism is the trick of giving a subject the hallucination on a blank sheet of cardboard, and then the latter with a lot of other similar sheets. The subject will always find the picture on the original again, and recognize infallibly if it has been over, or upside down, although the bystander resort to artifice to identify it again. The notes peculiarities on the card, too small for observation to detect.* If it be said that the tators guide him by their manner, their breathing that is only another proof of his hyperæsthesia; it undoubtedly is conscious of subtler personal intensions (of his operator's mental states especially) he could notice in his waking state. Examples of are found in the so-called "magnetic rapport."† is a name for the fact that in deep trance, or in light trance whenever the suggestion is made, the subject deaf and blind to every one but the operator or the spectators to whom the latter expressly awakens his senses. The most violent appeals from any one else are for him as if non-existent, whilst he obeys the faintest signals on the part of his hypnotizer. If in catalepsy, his limbs will retain their attitude only when the operator moves them; when others move them they fall down. etc. A more remarkable fact still is that the patient will often answer any one whom his operator touches, or at whom he even points his finger, in however concealed a manner. All which is rationally explicable by expectation and suggestion, if only it be farther admitted that his senses are acutely sharpened for all the operator's movements.† He often shows great anxiety and restlessness if the latter is out of the room. A favorite experiment of Mr. E. Gurney's was to put the subject's hands through an opaque screen, and cause the operator to point at one finger. That finger presently grew insensible or rigid. A bystander pointing simultaneously at another finger, never made that insensible or rigid. Of course the elective rapport with their operator had been developed in these trained subjects during the hypnotic state, but the phenomenon then occurred in some of them during the waking state, even when their consciousness was absorbed in animated conversation with a fourth party.† I confess that when I saw these experiments I was impressed with the necessity for admitting between the emanations from different people differences, for which we have no name, and a discriminative sensibility for them of the nature of which we can form no clear conception, but which seems to be developed in certain subjects by the hypnotic trance. The enigmatic reports of the effects of magnets and metals, even if they be due, as many tend, to unintentional suggestion on the operator, certainly involve hyperæsthetic perception; the operator seeks as well as possible to concentrate the moment when the magnet is brought into play yet the subject not only finds it out that way difficult to understand, but may deviate which (in the first instance certainly) the no expect to find. Unilateral contractures, numbness, paralyses, hallucinations, etc., are made to pass to the other side of the body, hallucinations to disappear, or to change to the complementary color, suggested emotions to pass into their opposites, etc. Many Italian observations agree with the French one and the upshot is that if unconscious suggestion lie

* It should be said, however, that the bystander's ability to discriminate unmarked cards and sheets of paper each other is much greater than one would naturally suppose.

† I must repeat, however, that we are here on the verge of possibly unknown forces and modes of communication. Hypnotization at a distance, with no grounds for expectation on the subject's part that it was to be tried, seems pretty well established in certain very rare cases. See, in general, for information on these matters, the Proceedings of the Soc. for Psych. Research, *passim*.

† Here again the perception in question must take place below the threshold of ordinary consciousness—one of those split-off selves or "selves" of which we have

this matter, the patients show an enormous power of divining what it is they are doing. This hyperæsthetic perception is as us now.* Its modus cannot yet be said.

I verified many of the above effects of the magnified subject on whom I was trying them time, and whom I believe to have never heard before. The moment, however, an opaque screen to the blindfolding, the effects ceased to coincide with the approximation of the magnet, so that the visual perception had been instrumental in them. The subject passed from my observation that I never could clear up the mystery. Of course I was consciously no hint of what I was looking for.

ANCE OF SCIENCE IN THE LAST HALF CENTURY.

By T. H. HUXLEY, F. R. S.

The most obvious and the most distinctive feature of the history of civilization during the last fifty years is the wonderful increase of industrial production by application of machinery, the improvement of old mechanical processes and the invention of new ones, accompanied by an even more remarkable development of old and new means of locomotion and intercommunication. By this rapid and vast multiplication of the commodities and conveniences of existence, the general standard of comfort has been raised; the ravages of pestilence and famine have been checked; and the natural obstacles, which time and space offer to mutual intercourse, have been reduced in a manner and to an extent unknown to former ages. The diminution or removal of local ignorance and prejudice, the creation of common interests among the most widely separated peoples, and the strengthening of the forces of the organization of the commonwealth against those of political or social anarchy, thus effected, have exerted an influence on the present and future fortunes of mankind the full significance of which may be divined, but can not as yet be estimated at its full value.

This revolution—for it is nothing less—in political and social aspects of modern civilization has been preceded, accompanied, and in great measure caused by a very obvious, but no less marvelous, increase of natural knowledge, and especially of that part of it which is known as physical science, in consequence of the application of scientific method to the investigation of the phenomena of the material world. Not that the growth of physical science is an exclusive prerogative of the Victorian age. Its present strength and volume merely indicate the highest level of a stream which took its rise, alongside of the primal founts of philosophy, literature, and art, in ancient Greece; and, after being dammed up for a thousand years, once more began to flow three centuries ago.

GREEK AND MEDIEVAL SCIENCE.

It may be doubted if even-handed justice, as free from fulsome panegyric as from captious depreciation, has ever yet been dealt out to the sages of antiquity who for eight centuries, from the time of Thales to that of Galen, toiled at the foundations of physical science. But, without entering into the discussion of that large question, it is certain that the labors of the early workers in the field of natural knowledge brought to a standstill by the decay and disruption of the Roman Empire, the consequent disorganization of society, and the diversion of man's thoughts to sublunary matters to the problems of the super-world suggested by Christian dogma in the Middle Ages. And, notwithstanding sporadic attempts to recall men to the investigation of nature, there, it was not until the fifteenth and sixteenth centuries that physical science made a new beginning, standing itself at first altogether upon that which had been done by the Greeks. Indeed, it must be admitted that the men of the Renaissance, though standing on the shoulders of the old philosophers, were a long time before they saw as much as their forerunners had done.

The first serious attempts to carry further the unfinished work of Archimedes, Hipparchus, and Ptolemy, of Aristotle and of Galen, naturally enough came among the astronomers and the physicians. The imperious necessity of seeking some remedy for the physical ills of life had insured the preservation of more or less of the wisdom of Hippocrates and his successors; and, by a happy conjunction of circumstances, the Jewish and Arabian physicians and philosophers escaped many of the influences which at that time blighted natural knowledge in the Christian world. On the other hand, the superstitious hopes and fears which afforded countenance to astrology and to alchemy also sheltered astronomy and the germs of chemistry. Whether for this or for some other reason, the founders of the schools of the Middle Ages devoted astronomy along with geometry, and the four branches of

advanced education, and in this respect it is only just to them to observe that they were far in advance of those who sit in their seats. The schoolmen considered no one to be properly educated unless he were acquainted with—at any rate—one branch of physical science. We have not even yet reached that stage of enlightenment.

In the early decades of the seventeenth century the men of the Renaissance could show that they had already put out to good interest the treasure bequeathed to them by the Greeks. They had produced the astronomical system of Copernicus, with Kepler's great additions; the astronomical discoveries and the physical investigations of Galileo; the mechanics of Stevinus and the "De Magnete" of Gilbert; the anatomy of the great French and Italian schools and the physiology of Harvey. In Italy, which had succeeded Greece in the hegemony of the scientific world, the Accademia dei Lincei, and sundry other such associations for the investigation of nature, the models of all subsequent academies and scientific societies, had been founded, while the literary skill and biting wit of Galileo had made the great scientific questions of the day not only intelligible, but attractive, to the general public.

FRANCIS BACON.

In our own country Francis Bacon had essayed to sum up the past of physical science, and to indicate the path which it must follow if its great destinies were to be fulfilled. And though the attempt was just such a magnificent failure as might have been expected from a man of great endowments, who was so singularly devoid of scientific insight that he could not understand the value of the work already achieved by the true instaurators of physical science, yet the majestic eloquence and the fervid vaticinations of one who was conspicuous alike by the greatness of his rise and the depth of his fall, drew the attention of all the world to the "new birth of Time."

But it is not easy to discover satisfactory evidence that the "Novum Organum" had any direct beneficial influence on the advancement of natural knowledge. No delusion is greater than the notion that method and industry can make up for mother wit, either in science or in practical life, and it is strange that, with his knowledge of mankind, Bacon should have dreamed that his or any other "via inveniendi scientias" would "level men's wits" and leave little scope for that inborn capacity which is called genius. As a matter of fact, Bacon's "via" has proved hopelessly impracticable, while the "Anticipation of Nature," by the invention of hypotheses based on incomplete inductions, which he specially condemns, has proved itself to be a most efficient, indeed an indispensable, instrument of scientific progress. Finally, that transcendental alchemy, the superinducement of new forms on matter, which Bacon declares to be the supreme aim of science, has been wholly ignored by those who have created the physical knowledge of the present day.

Even the eloquent advocacy of the chancellor brought no unmingled good to physical science. It was natural enough that the man who, in his better moments, took "all knowledge for his patrimony," but, in his worse, sold that birthright for the mess of pottage of court favor and professional success, for pomp and show, should be led to attach an undue value to the practical advantages which he foresaw, as Roger Bacon and, indeed, Seneca had foreseen, long before his time, must follow in the train of the advancement of natural knowledge. The burden of Bacon's pleadings for science is the "gathering of fruit"—the importance of winning solid material advantages by the investigation of nature and the desirableness of limiting the application of scientific methods of inquiry to that field.

THOMAS HOBBS.

Bacon's young contemporary, Hobbes, casting aside the prudent reserve of his predecessor in regard to those matters about which the crown or the church might have something to say, extended scientific methods of inquiry to the phenomena of mind and the problems of social organization; while, at the same time, he indicated the boundaries between the province of real, and that of imaginary, knowledge. The "Principles of Philosophy" and the "Leviathan" embody a coherent system of purely scientific thought in language which is a model of clear and vigorous English style.

DESCARTES.

At the same time, in France, a man of far greater scientific capacity than either Bacon or Hobbes, René Descartes, not only in his immortal "Discours de la Méthode" and elsewhere, went down to the foundations of scientific certainty, but, in his "Principes de Philosophie," indicated where the goal of physical science really lay. However, Descartes was an eminent mathematician, and it would seem that the bent of his mind led him to over estimate the value of deductive reasoning from general principles, as much as Bacon had under estimated it. The progress of physical science has been effected neither by Baconians nor

by Cartesians—as such, but by men like Galileo and Harvey, Boyle and Newton, who would have done their work just as well if neither Bacon nor Descartes had ever propounded his views respecting the manner in which scientific investigation should be pursued.

PROGRESS WITHOUT "FRUITS."

The progress of science, during the first century after Bacon's death, by no means verified his sanguine prediction of the fruits which it would yield. For, though the revived and renewed study of nature had spread and grown to an extent which surpassed reasonable expectation, the practical results—the "good to men's estate"—were at first by no means apparent. Sixty years after Bacon's death, Newton had crowned the long labors of the astronomers and the physicists by coordinating the phenomena of solar motion throughout the visible universe into one vast system; but the "Principia" helped no man to either wealth or comfort. Descartes, Newton, and Leibnitz had opened up new worlds to the mathematician, but the acquisitions of their genius enriched only man's ideal estate. Descartes had laid the foundations of rational cosmogony and of physiological psychology; Boyle had produced models of experimentation in various branches of physics and chemistry; Pascal and Torricelli had weighed the air; Malpighi and Grew, Ray and Willoughby had done work of no less importance in the biological sciences; but weaving and spinning were carried on with the old appliances; nobody could travel faster by sea or by land than at any previous time in the world's history, and King George could send a message from London to York no faster than King John might have done. Metals were worked from their ores by immemorial rule of thumb, and the center of the iron trade of these islands was still among the oak forests of Sussex. The utmost skill of our mechanicians did not get beyond the production of a coarse watch.

The middle of the eighteenth century is illustrated by a host of great names in science—English, French, German, and Italian,—especially in the fields of chemistry, geology, and biology; but this deepening and broadening of natural knowledge produced next to no immediate practical benefits. Even if, at this time, Francis Bacon could have returned to the scene of his greatness and his littleness, he must have regarded the philosophic world which praised and disregarded his precepts with great disfavor. If ghosts are consistent he would have said, "These people are all wasting their time, just as Gilbert and Kepler and Galileo and my worthy physician Harvey did in my day. Where are the fruits of the restoration of science which I promised? This accumulation of bare knowledge is all very well, but *cui bono*? Not one of these people is doing what I told him specially to do, and seeking that secret of the cause of forms which will enable men to deal at will with matter, and superinduce new natures upon the old foundations."

LATER PRACTICAL EFFECT.

But, a little later, that growth of knowledge beyond imaginable utilitarian ends, which is the condition precedent of its practical utility, began to produce some effect upon practical life; and the operation of that part of nature we call human upon the rest began to create, not "new natures," in Bacon's sense, but a new Nature, the existence of which is dependant upon men's efforts, which is subservient to their wants, and which would disappear if man's shaping and guiding hand were withdrawn. Every mechanical artifice, every chemically pure substance employed in manufacture, every abnormally fertile race of plants, or rapidly growing and fattening breed of animals, is a part of the new Nature created by science. Without it the most densely populated regions of modern Europe and America must retain their primitive, sparsely inhabited, agricultural or pastoral condition; it is the foundation of our wealth and the condition of our safety from submergence by another flood of barbarous hordes; it is the bond which unites into a solid political whole, regions larger than any empire of antiquity; it secures us from the recurrence of the pestilences and famines of former times; it is the source of endless comforts and conveniences, which are not mere luxuries, but conduce to physical and moral well-being. During the last fifty years, this new birth of time, this new Nature begotten by science upon fact, has pressed itself daily and hourly upon our attention, and has worked miracles which have modified the whole fashion of our lives.

What wonder, then, if these astonishing fruits of the tree of knowledge are too often regarded by both friends and enemies as the be all and end all of science? What wonder if some eulogize, and others revile, the new philosophy for its utilitarian ends and its merely material triumphs?

In truth, the new philosophy deserves neither the praise of its eulogists, nor the blame of its slanderers. As I have pointed out, its disciples were guided by no search after practical fruits during the great period of its growth, and it reached adolescence without being stimulated by any rewards of that nature. The

bare enumeration of the names of the men who were the great lights of science in the latter part of the eighteenth and the first decade of the nineteenth century, of Herschel, of Laplace, of Young, of Fresnel, of Oersted, of Cavendish, of Lavoisier, of Davy, of Lamarck, of Cuvier, of Jussieu, of Decandolle, of Werner, and of Hutton, suffices to indicate the strength of physical science in the age immediately preceding that of which I have to treat. But of which of these great men can it be said that his labors were directed to practical ends? I do not call to mind even an invention of practical utility which we owe to any of them, except the safety lamp of Davy. Werner certainly paid attention to mining, and I have not forgotten James Watt. But, though some of the most important of the improvements by which Watt converted the steam engine, invented long before his time, into the obedient slave of man, were suggested and guided by his acquaintance with scientific principles, his skill as a practical mechanic and the efficiency of Bolton's workmen had quite as much to do with the realization of his projects.

LOVE OF KNOWLEDGE.

In fact, the history of physical science teaches (and we can not too carefully take the lesson to heart) that the practical advantages, attainable through its agency, never have been, and never will be, sufficiently attractive to men inspired by the inborn genius of the interpreter of nature, to give them courage to undergo the toils and make the sacrifices which that calling requires from its votaries. That which stirs their pulses is the love of knowledge and the joy of the discovery of the causes of things sung by the old poets; the supreme delight of extending the realm of law and order ever farther towards the unattainable goals of the infinitely great and the infinitely small, between which our little race of life is run. In the course of this work, the physical philosopher, sometimes intentionally, much more often unintentionally, lights upon something which proves to be of practical value. Great is the rejoicing of those who are benefitted thereby; and, for the moment, science is the Diana of all the craftsmen. But, even while the cries of jubilation resound, and this flotsam and jetsam of the tide of investigation is being turned into the wages of workmen and the wealth of capitalists, the crest of the wave of scientific investigation is far away on its course over the illimitable ocean of the unknown.

SCIENCE AND INDUSTRY RECIPROCALLY DEPENDENT.

Far be it from me to depreciate the value of the gifts of science to practical life, or to cast a doubt upon the propriety of the course of action of those who follow science in the hope of finding wealth alongside truth, or even wealth alone. Such a profession is as respectable as any other. And quite as little do I desire to ignore the fact that, if industry owes a heavy debt to science, it has largely repaid the loan by the important aid which it has, in its turn, rendered to the advancement of science. In considering the causes which hindered the progress of physical knowledge in the schools of Athens and of Alexandria, it has often struck me that where the Greeks did wonders was in just those branches of science, such as geometry, astronomy, and anatomy, which are susceptible of very considerable development without any, or any but the simplest, appliances. It is a curious speculation to think what would have become of modern physical science if glass and alcohol had not been easily obtainable; and if the gradual perfection of mechanical skill for industrial ends had not enabled investigators to obtain, at comparatively little cost, microscopes, telescopes, and all the exquisitely delicate apparatus for determining weight and measure and for estimating the lapse of time with exactness, which they now command. If science has rendered the colossal development of modern industry possible, beyond a doubt industry has done no less for modern physics and chemistry, and for a great deal of modern biology. And as the captains of industry have at last begun to be aware that the condition of success in that warfare, under the form of peace, which is known as industrial competition lies in the discipline of the troops and the use of arms of precision, just as much as it does in the warfare which is called war, their demand for that discipline, which is technical education, is reacting upon science in a manner which will assuredly stimulate its future growth to an incalculable extent. It has become obvious that the interests of science and of industry are identical; that science can not make a step forward without sooner or later opening up new channels for industry, and on the other hand, that every advance of industry facilitates those experimental investigations upon which the growth of science depends. We may hope that at last the weary misunderstanding between the practical men who professed to despise science, and the high and dry philosophers who professed to despise practical results, is at an end.

Nevertheless, that which is true of the infancy of physical science in the Greek world, that which is true of its adolescence in the seventeenth and eighteenth centuries, remains true of its ripper age in these latter

days of the nineteenth century. The great steps in its progress have been made, are made, and will be made, by men who seek knowledge simply because they crave it. They have their weaknesses, their follies, their vanities, and their rivalries, like the rest of the world; but whatever by-ends may mar their dignity and impede their usefulness, this chief end redeems them. Nothing great in science has ever been done by men, whatever their powers, in whom the divine afflatus of the truth seeker was wanting. Men of moderate capacity have done great things because it animated them; and men of great natural gifts have failed, absolutely or relatively, because they lacked this one thing needful.

TRUE OBJECT OF RESEARCH.

To any one who knows the business of investigation practically, Bacon's notion of establishing a company of investigators to work for "fruits," as if the pursuit of knowledge were a kind of mining operation and only required well directed picks and shovels, seems very strange. In science, as in art, and, as I believe, in very other sphere of human activity, there may be wisdom in a multitude of counsellors, but it is only in one or two of them. And in scientific inquiry at any rate, it is to that one or two that we must look for light and guidance. Newton said that he made his discoveries by "intending" his mind on the subject; no doubt truly. But to equal his success one must have the mind which he "intended." Forty lesser men might have intended their minds till they cracked, without any like result. It would be idle either to affirm or to deny that the last half century has produced men of science of the caliber of Newton. It is sufficient that it can show a few capacities of the first rank, competent not only to deal profitably with the inheritance bequeathed by their scientific forefathers, but to pass on to their successors physical truths of a higher order than any yet reached by the human race. And if they have succeeded as Newton succeeded, it is because they have sought truth as he sought it, with no other object than the finding it.

[TO BE CONTINUED.]

THE DARWIN OF THE SCIENCE OF THE SOUL IS YET TO BE.

BY ELIZABETH STUART PHELPS.

When the greatest intellectual discovery of our times was made, it was wrought out of the inductive method, inch by inch, laboriously, consistently, and triumphantly. The theory of evolution was a masterpiece of loving toil, and of relentless logic. Darwin was twenty-two years in collecting and controlling the material for the "Origin of Species" and the "Descent of Man." Wallace, who competed with him for the formulation of the evolutionary law, was submerged like one of their own shells in the waves that beat upon the shores of the Malay archipelago. These men gave their souls and bodies to become students of the habits of a mollusk or a monkey, the family peculiarities of a bug or a bird, the private biographies of a mastodon or a polyp, the measurable but imperceptible movement of a glacier, the ancestry of a parasite, the vanity of a butterfly, the digestion of a flycatcher, the moral nature of a climbing plant, or the journey of an insect from one desert island to another upon a floating bough.

Induction, which is as familiar as Bacon, and as old as philosophy, became, in the hands of the "Greatest since Newton," an applied force which has taught the century—nay, which has taught all time and all truth—a solemn lesson. Two things are needed to the discovery of a great principle: the power to attend, and the power to infer. We might add a third, the power to imagine, which may be overlooked in the construction of important theory; but, whatever may be said of that, the power to attend, coming first in order, must be first considered. Darwin's colossal success was owing, to an extent which it is impossible for a lesser mind to measure, to his almost supernatural power of attention to the natural; his superhuman patience of observation and record. He observed and recorded as no other man of our day has done; his power of inference proved equal to his observing and recording power; and we have the doctrine of evolution by which physical science has been the first, but will not be the last, may even prove to be the least of human interests yet to profit unspeakably.

It would seem that the trained minds called to the leadership of the new psychical movement have been prompt to turn the *geist* of the century in the last direction in which we should have looked for it. The current that wrought marvels out of stocks and stones they propose to pour upon air and essence. What conquered matter shall assail mind? What ordered order shall dominate the disorderly? The scientific

* "It occurred to me," he says, "in 1837, that something might perhaps be made out on this question by patiently accumulating and reflecting.... After five years' work, I allowed myself to speculate on the subject.... from that period to the present day, I have steadily pursued the same object." (Introduction to "Origin of Species," published in 1859.)

method shall now rule the unscientific madness, and we shall see what we shall see.

In the metaphysical and in the physical worlds the legal fiber is essentially the same. The material differs more than the method. In this case there exists one distinction; that it is in a peculiar sense to the help of the unlearned that the learned have appealed in the work of the psychical organizations. Here is a mass of, let us say, asserted but unverified fact, which, if true, is of immeasurable importance to the interests of the human race. Such verification is not, as yet, to be found in libraries or in laboratories. Telescope and microscope and chip hammer and retort do not serve the case. The literature of the subject is, in great part, untested, illegal, whimsical, prehistoric to the spirit of the scientific era, and to the spirit in which, if at all, such a subject must now be approached. Here we have to deal with an inchoate accumulation of mind facts or soul facts, of which the mind or the soul must be clerk, witness, judge, and juror. Here, especially, we have to do with confused freshets and landslides of material which, preeminently above other material that science has sought to arrange and label, depends upon the intelligence and veracity of human beings for its classification. Here, in short, we come yesterday, to-day, and forever jaggedly against the supreme difficulties attaching the validity and credibility of testimony. Here, because of the supremacy of these difficulties, superstition and science must not shoot, but grapple.

Hence, we see, with a keen sense of their wisdom, the officers of the psychical societies appealing, at the outset, to the public for coöperation in the work of investigating that which is hidden, not in desert islands, or in glaciers, or in craters, or in crucibles, or in cuneiform inscriptions, but in human experience. On human intelligence and veracity the test must strike; it would seem that the electric light of science blazes white enough now, if ever, to try them. Did it seem a dubious experiment to flood the English-speaking world with little circulars asking for authentic cases of mind reading, or visions, as reported at first hand by reporters willing to be personally investigated? Was it with amusement that we first saw these dignified gentlemen subpoena apparitions from the most intelligent families? Did we fall into the automatic attitudes of perplexity when English science solemnly sent social cards to haunted houses? Did we ask why this precious ointment was not sold to the poor, when we saw learned men playing the "Willing Game" in country houses to find out whether the human mind can get through sealed walls? And when one of the most important philosophical chairs in the country is represented on the committee inviting spiritualistic mediums to "demonstrate to us experimentally their possession of peculiar powers," do we sneer or smile?

If we are wise, we shall do neither. These men know what they are about, and why they are about it. They know that no previous investigations of the most insoluble problem of human history have been built upon a basis broad enough or strong enough to do the thing which is now attempted by the strongest and longest lever that can be thrust beneath it. They know that our advanced civilization has an advanced chance at the eternal mystery. They know that what superstition has made folly of; and religion, mysticism; and literature, sensationalism; and the rudimentary science of the past, stuff-and-nonsense—the developed science of to-day should make sense of; nay, must make sense of, or suffer what we are now prepared to see would become the greatest defeat that the scientific claim has undergone. They know, in short, that the ingenuity of the scientific method and the patience of the scientific temper and the equability of the scientific temperament ought to be the equivalent of ghost-stories and table tipplings and occult letters and materializations in London, and séances in Boston. That it is the worse for science if they are not. The greater the weight, the more the strands in the cable that hoists it. Nothing is too small for so huge a work as that which would lift the load of mystery older than the Witch of Endor, terrified at her trick, which had summoned what we should now find it fashionable to call a "telepathic impression"—a load as new as the last poor creature, in fresh mourning, paying two dollars a sitting to a fifth-story medium, to get "communications" from her dead child. He who means to win in a charge upon this mountain of mystery and misery can condescend—must condescend—to the infinite drudgery of discovery. It may not be too much to say that the greatest physical and metaphysical scholars of our day can do no better thing with their gifts, or their greatness, than to apply to the psychical facts the sheer force which has conquered the physical—the force that adequately observes and records before inferring; or, as Darwin puts it, that "accumulates" before "reflection." This, then, they have sought to do. As the apostle of evolution collected, collated, colligated his enormous array of facts before theorizing, they who undertake this other task would collect, collate, and colligate the disarranged facts before they theorize.

Let them call upon us to tell our coincident dreams, and give the references of our grandfather's ghost, and sift before their scathing jury the hallucinations, or clairvoyances, or clairaudiences, or presentiments, that our "intelligence and veracity" can muster to the summons. The more the better. The patience that summons should be equal to the perplexity that replies. Men have dedicated their lives to the classification of an insect, or the cultivation of an accent. Why not study the power which makes one man able to make another say Peter Piper, across the width of the house, with the doors shut? The spirit which gave to the world her great scientific gospel devoured itself till it knew why the flesh of a creature, invisible without the microscope, was of the color of the leaf on which it lived and died. Why, then, should not a man keep tally of the relative number of times that a blindfold subject will select the right card from a pack? "High authorities" have wearied themselves to account for the difference in the molars and premolars within the jaws of the dog and the Tasmanian wolf. May not a scientist eat mustard, to see if his mesmeric recipient will say that his mouth is burnt? Or even ask why a valuable piece of property stands unrented for a generation, because a dead woman is said to be heard sobbing in it? In brief, are not the methods which overcome the mysteries of matter enfolded to the same exercise and to the same respect that they have had, when they are applied to the mysteries of mind? Here, we say, are the facts. Hundreds of people, whose word of honor is as good intellectual coin as that of the reader of this page or the contributor to this review, have testified to the conveyance of thought, without visible or audible or tangible media, from embodied mind; to the tragic or the trivial incidents of mesmerism; to the coincidence of dreams; to the prophecy of mental convictions; to the visual appearance of the distant living; to the sight or sign of what is thought to be the more distant dead.

Thousands of sensible and reliable men and women to-day believe these things on the strength of personal experience; and, believing, accept them with such explanation of their own as they may, in default of any from silent science. It would seem as if these circumstances were of as much importance to science as the transverse lamellæ in the beak of a shoveler duck, or the climate of the lowlands under the equator during the severe part of the glacial period.

Modern science is systematically severe in the conditions which she lays upon the spirit of inquiry. The spirit of inquiry may, in turn, demand something of her. We say a great deal in these days about the scientific basis of thought and action. What do we mean by it? We suppose ourselves to mean that a subject shall be approached with two qualifications; equipment and candor; the presence of equivalent ability, and the absence of nullifying prejudice. These two endowments we have the right to expect of any investigators who penetrate the unexplored upon the map of truth. We may assume that the eminent officers and members of the psychical societies represent a wide enough range of training, psychological and physiological, religious and skeptical, to deprive us of all necessity to question their possession of the first of these conditions. Remembering the fatal facility with which the latter escapes the highest human intelligences, nay, seems often to escape in proportion to the power of pure intellectual absorption, we must adjust our anticipations in that direction more in the form of "a solemn hope" (as the sub-Positivists say of immortality) than of a fixed assurance. We have read of the chemist who said to a philosopher: "But the chemical facts, my dear sir, are precisely the reverse of what you suppose." "Have the goodness, then," was the instantaneous reply, "to tell me what they are, that I may explain them on my system." Such a spirit, which, alas! is newer than the anecdote, would be worse than no spirit at all, in the attempt to bring down so subtle and mocking a truth as that which flies or floats in obscure psychical phenomena. We have to deal now with wings, not clay; we must use arrows and nets, and derricks and dynamite. We must take straight lines through infinite ether, and measure the velocities of the zephyrs, and the atmospheric pressure of mists. We have to keep the judgment as open as a cloud to the colors of the sun. Our observation must be aerometric. Science finds herself in a new earth; whether new heavens are above it, it is for her—and for truth—to say.

There were scholars among the contemporaries of Galileo who never would consent to look through a telescope, lest they should be compelled to admit the existence of the stars which he had discovered. Such intellectual palsy is not out of the world's system yet. It is the rarest thing, upon earth to be fair. It is a rarer thing, among what are called scientific minds, than this paper has space to justify itself for asserting. Of all human teachers, they whose claim to our respect is founded most confidently upon their endowment fail us sometimes most roundly in this qualification of simple, human candor. The

robust as the bigotry of the altar and the creed. The *præjudicium* which is infiltrated with matter and fact is as stiff as that which has become hygroscopic of mind and theory. We hear a great deal about the value of scientific evidence. We have the right to ask a great deal of the scientific attitude. What should it be? That which George Eliot would call one of "massive receptiveness." What must it be? That which will stand the test of its own primer and grammar. Wise are they who would be unsparing as a sieve, made from the hair on the brows of Minerva, in their definition of "evidence;" what sifts through those exquisite meshes is worth the pains. But observe the hand that weaves the sieve; and watch the volition that guides the hand. An imperceptible jar of human prejudice may spoil the finest web of attention and inference that ever the human mind has wrought. It is his first privilege, who would take the attitude that qualifies him for handling delicate evidence, to see to it that his candor is educated equally with his skill. We have passed the time when a man might assume the name of philosopher, who did not hesitate to say that he would rather be in the wrong with Plato than in the right with his opponents. What is it, indeed, to be candid, but to be willing to see a thing turn out either way? What is the scientific spirit, but the honest spirit? What is the investigating power, but the judicial power? What is it to be wise, but to be just?

What is it, then, to be great, but to be fair? He who would approach a subject like this of which we write, in the sacred name of science, needs to be manned for the results, be they what they may. This matter is too large for any littleness of spirit to grasp. No prepossessions are going to get at it. It is not time yet for any "working hypothesis." It is too early to have assurances that one thing can, or another can not be. We shall never have the truth by inventing it, but by discovering it. We must be equal to the surprises of truth. If she beat the breath out of our dearest delusions, we must be willing to bury them. If she strike the keystone out of our firmest convictions, we must be able to climb their ruins. I say, without hesitation, that no investigator is qualified to pass judgment upon psychical phenomena, who is not equally ready to admit, if admit he must, in the end, that he is dealing with the physiological action of cells in the frontal lobes of the brain, or with the presence of a human soul disembodied by death. He must be hospitable to a hallucination, or to a spectre. He must be, if necessary, just to an apparition as well as generous to a molecule. He must use the eyes of his soul as well as the lense of his microscope. He must not be frightened away from the discovery of some superb unknown law, because there is a vulgar din of "ghosts!" about his ears. He had better find a ghost, if ghost there be, than to find nothing at all, for fear it may not be "scientific" to walk about after one is dead. That does not deserve the name of the scientific attitude which assumes that the supernatural is impossible, any more than that which assumes that it is necessary. No foregone conclusion which restricts the nature of an undiscovered law to a purely physical basis is more scholarly than the bias which prejudicates a superhuman agency behind the dancing of a piano in the air.

The psychical opportunity, as it may be called, takes its due chronological order after the great physical opportunity of which modern science has already availed itself, and may be looked upon as a natural sequence—as a case of evolutionary growth in investigation. After the more demonstrable comes the more elusive; after the more manifest, the more occult. We are now to prepare for what an American philosopher calls "the growing predominance of the psychical life."

View it through whatever glass we may, there is a chance here for a great discovery and for a great discoverer. The day has gone when the stock arguments of incredulity are strong enough to grip the subject. To assume that a large mass of our respectable fellow citizens are either fools or knaves no longer quite covers the case. The jugglery hypothesis, too often a sound and necessary one, is not elastic enough to stretch over the circuit; as in a case of house possession personally known to the writer of this paper, which was carried to the leading prestidigitator of the day for his professional opinion, with the inquiry: "Is there anything in your business which would explain these occurrences?" "No!" was the ringing answer, with a terrible thump of the conjurer's hand upon the table. "No! And by—I wouldn't stay in such a house twenty-four hours!"

Here we stand, at the gates of an unknown law, or series of laws. To know that the unknown exists is a step gained. Science has never rested before her own admitted ignorance. To concede that there is something to conquer is to go far in prophecy that she will conquer it. When organized knowledge brings to her siege a docility equivalent to the force of resistance, the counterscarp is passed. To be educated in the laws of matter is the cell life of knowledge. In the vertebrate development it must command the laws of

mind. He makes as unscientific a mistake who would perceive the truths of physics, and stop there, as he would who should write a system of metaphysics without a knowledge of physiology. Science has her superstitions as well as faith; it is the first of these to be superstitiously afraid of superstition. Only with the developed courage which is implied in perfect skill are the tactics of truth to be mastered. We may say that Science at the bayonet's point, before the fortress of Mystery, is put upon her mettle at last. Too unscholarly has been the sneer or the silence; too feeble the attack; too serious have been the defeats. The moment of the charge has come. Most great martial crises create great generals. If ever there was a chance for one in the history of human knowledge, there is a chance for one to-day, and here.

Shall the power which could classify the kingdoms of the earth, and claim the glory of them, be thwarted by the capacity of an untouched dining table to thump a man against a wall? Is a "brain wave" more unmanageable than an ether wave? We are taught that there are octaves in the wave lengths of light corresponding to octaves in sound vibrations, and that the spectrum has been studied for about four octaves beyond the red end, and one beyond the violet. Is this a less mysterious accomplishment than the power of the human will to act as a substitute for anesthesia in a surgical operation? Is the boldest conjecture of telepathy more stupendous than the telephone was twelve years ago? We smile when we are told of the telegraphic battery constructed for the accommodation of what are called spirits who desire to employ the Morse alphabet. There are probably few readers of this periodical who would get beyond a smile in regard to such an invention. Yet, is the unknown action of mind on mind possibly expressed through such a use of the laws of electricity more amazing than the half-developed phonograph from which we were told we were to hear the treasured voices of the dead or absent?

Whether we are dealing with matter, mind, or spirit, it is too early yet in the process of investigation to know. It is not too early to know that one law may be no more illegal than another law, and that because we understand the conditions of one, and do not understand the conditions of the other, is no more of a reason why the other should not exist, than Franklin's ignorance of the value of shares in the Electric Light Company of New York City, to-day, was a reason for not putting up the first lightning rods. It is not too early to know that the psychical opportunity is a great chance for honesty and liberality of spirit, for originality and force of mind, for attention, for patience, for reason, and, we may say, for hope. What benefactors to their kind will they be who shall clutch from this mystery, ancient as earth, shadowy as dreams, and somber as fate, the substance of a verified law!

The Darwin of the science of the soul is yet to be. He has a large occasion. It will be found greater to explain the dissolution than the evolution of the race. It is more to teach us where we go to than to tell us what we came from. From the "Descent" to the "Destiny" of man is the natural step. The German physicist who gave his book the supreme title of "The Discovery of the Soul" was wiser than he knew. That was a piercing satire on the materialistic philosophy which suggested, not long since, that mourners hereafter be given front seats at geological lectures, and the most deeply bereaved provided with chip hammers to collect specimens. Older than the classic of St. Pierre, and young as the anguish of yesterday, is the moan: "Since death is a good, and since Virginia is happy, I would die, too, and be united to Virginia."

Science has given us a past. Too long has she left it to faith to give us a future. Human love can not be counted out of the forces of nature; and earth-bound human knowledge turns to lift its lowered eyes toward the firmament of immortal life.

There is a widespread, but as yet partly unconscious and partly unexpressed, belief in anything worthy to be called life beyond the grave. Nor is this disbelief confined to men of the world, to men of science, to so-called "infidels," or to the utterly careless. I have come to a clear conviction that, even among persons supposed to be believers there is little genuine trust, a great deal of sentimental hope, a large amount of vague expectation or awe-struck sense of mystery, but very little downright belief in actual continuity of being beyond what is called death. The proof of this is that if you calmly and in measured terms talk about the dead as being alive, if you discard the terms, and speak of the dead, not as "immortal souls," "angels," and the like, but as men, women, and children; if you describe them as doing things that men, women, and children would be likely to do; if, in short, you accept people's own statements and treat the dead as really alive, you either startle, or irritate, or shock these imaginary believers; and you find that their so-called faith in a future life belongs to cloud land, and that its leading characteristics are incoherency, unreality, or thin grey haze.—J. PAGE HOPPS.



WHY THE COWS COME LATE.

Crimson sunset burning
O'er the tree-fringed hills;
Golden are the meadows,
Ruby flushed the rills;
Quiet in the farm house,
Home the farmer hies,
But his wife is watching,
Shading anxious eyes,
While she lingers with her pail beside the barn-
yard gate,
Wondering why her Jenny and the cows come
home so late.

Jenny, brown-eyed maiden,
Wandered down the lane;
That was e'er the daylight
Had begun to wane.
Deeper grow the shadows,
Circled swallows cheep,
Katydid are calling,
Mists o'er meadows creep.
Still the mother shades her eyes beside the barn-
yard gate,
And wonders where her Jenny and the cows can
be so late.

Loving sounds are falling:
Homeward now at last,
Speckle, Bess and Brindle
Through the gates have passed:
Jenny, sweetly blushing,
Jamie, grave and shy,
Take the pails from mother,
Who stands silent by.
Not one word is spoken as that mother shuts the
gate,
But now she knows why Jenny and the cows came
home so late,
—Omaha World-Herald.

Aside from the bodily benefit accruing from this new interest in athletics for women, there is, says the *Congregationalist*, a gain in other directions, both to the individual and to society. Those who were present at the closing exercises of the Harvard Summer School for Physical Culture, under the direction of Prof. D. A. Sargent, must have been impressed with the general air of self control manifested by the girls. Endurance, nerve, courage, and readiness for action, were apparent in every movement. These are qualities which will be in demand in any position a girl may be called to fill, especially if she be mistress of a home. In no other sphere are emergencies constantly arising that require steadiness of nerve and cool, careful judgment. Something more, therefore, than muscular development is illustrated in a girl's ability to let go of a support in mid air, and surely, without fear or wavering, catch hold of another support. It means that she has all her faculties at command; that she holds her nerves in obedience to the behests of her will; that she has been taught the principles of healthful dress. It is from these training schools that a genuine and permanent dress reform will be likely to emanate. From them will come forth an army of women who will walk and not be weary, because their pelvic organs will not be crowded out of the place which nature gave them, nor their free movements be impeded by skirts weighing a dozen pounds. More and more women are recognizing the truth that health and strength, which are essential elements of beauty, are not altogether natural gifts, but, like mental and moral attributes, can be cultivated. Many of the present generation are paying the penalty of their ancestors' violations of physical laws, but with proper effort the lost heritage of vigorous womanhood can be recovered. It is the enfeebled constitutions of women that make so many shrink from the cares of housekeeping and the responsibilities of maternity. To the same source we may trace much of the morbid, introspective life so painfully illustrated in the journal of Marie Bashkirtseff, and manifest in multitudes of American women who are victims of nervous disorders. Health of body is not essential to health of soul, but, on the other hand, invalidism may be a serious drawback to the highest attainments in spirituality. So we see that there is a moral aspect to this subject of physical training.

Mary Reed in *National Reform*: Intense thirst for knowledge is felt by many women in far away Iceland, and they are "anxious to avail themselves of every opportunity to improve their minds." Their geographical situation is against them; the people are poor, and they are difficult to reach. A population of 72,000 is scattered over an

area of 40,000 square miles; and roads and vehicles being few—there being, indeed, in some places, none at all—traveling from place to place is difficult, nay, almost impossible. In summer it is effected by hardy sure-footed ponies; in the winter almost entirely on foot. Thus the schools which in other lands are the means of training the little ones are here out of the question. But who educates the children then? The education of the children is confined to the mothers, and is of a very elementary character. Still, simple as that training has been, the mother has been the educational spring of the country. Now some wider current of higher education has swept round the Icelandic shores, and the women, with eager minds, are hungering and thirsting for that knowledge which their more fortunately-placed sisters are able to attain. Mrs. Magnussen is nobly trying to help her countrywomen in one way by training two Icelandic girls as teachers, in another by founding a high school for girls. A house has been bought large enough for thirty students, and strangely enough this is built on the very plot of ground on which stood the home of Mrs. Magnussen's girlhood. This should live as a pleasant memory in the brains of the young girls who may be educated there. I say may, because, unfortunately, money is still wanting to equip the school, and to complete the purchase of a plot of adjoining land. As a means of raising funds, Mrs. Magnussen has collected all kinds of Icelandic trifles, such as old gold and silver ornaments; wood carving and embroidery, the handiwork of the people, as well as homespun serge or "vadmál." Mrs. Magnussen's address is 31 Bateman street, Cambridge.

Miss Beatrice Potter, a woman of aristocratic family and the owner of a large fortune, has for several years, says the *Illustrated American*, been a devoted pupil of the great sociologist, Herbert Spencer. Studying his methods, imbibing his doctrines, and striving to put into practice some of the theories he preached, she soon found herself cut adrift from conventionalities and prepared to go out in the world to serve her fellow creatures. Then did she undertake her recent startling feat, the success of which has put her name in every one's mouth. Having read and heard all manner of ghoulish stories of the horrors endured by women in sweaters' shops, she dressed herself in the rags worn by that class, went down into the city, found work, and for two months lived and labored side by side with those miserable white slaves of the needle. Few knew her secret, and so cleverly were her plans carried out that neither employers nor employés ever suspected her identity. When Miss Potter had thoroughly informed herself on all minutiae relating to the criminal tyranny exercised by the sweaters, and on the hideous lives led by their female victims, she threw off her disguise, returned to the West End of town, and appealed for legislative interference. So strong and unanswerable were her arguments, seconded by her own experience, that Parliament is at present discussing ways and means for righting this great wrong. Although not of them by birth or condition, her heart is with the people. She has been deeply touched by the manifold miseries of the London poor, and is ready to devote her ardent young life, with all its possibilities of selfish pleasures, to alleviating the wretchedness of the pauper population. In all of these signs of the times one seems to see the slow but sure preparation women are making to fit themselves for self government. Every day chronicles the story of some woman who, finding her life untrammelled by the more sacred duties of home, has slipped beyond the bounds of narrow conservatism to lend a hand in raising the fallen or strengthening feeble knees.

It is not enough that the young women of to-day shall be what their mothers are or were, observed the *Ladies' Home Journal*. They must be more. The spirit of the times calls on women for a higher order of things, and the requirements of the woman of the future will be great. I must not be misconstrued into saying that the future woman will be one of mind rather than of heart. Power of mind in itself no more makes a true woman than does wealth, beauty of person, or social station. But a clear intellect, a well-trained mind, adorns a woman just as an ivy will adorn a splendid oak; a true woman has a power, something peculiarly her own, in her moral influence, which, when duly developed, makes her queen over a wide realm of spirit. But this she can possess only as her powers are cultivated. Cultivated women wield the scepter of authority over

the world at large. Wherever a cultivated woman dwells be sure that there you will find refinement, moral power, and life in its highest form. For a woman to be cultivated she must begin early; the days of girlhood are transitory and fast fleeting, and girls are women before we know it in these rapid times. Every girl has a certain station to occupy in this life, some one place to fill, and often she makes her own station by her capacity to create and to fill it. The beginning influences the end.

Miss Mattie Hester is the United States mail carrier over the route from Condar, Laurens county, to Lothair, Montgomery county, Ga., a distance of forty miles through a sparsely settled region, which she traverses three times a week. She drives her own mail cart, carries a revolver, and is punctual as the sun at all seasons and in all weathers. Besides transporting the mails, she manages a farm, gets out lumber, splits fence rails, and contrives to support a widowed mother, two younger sisters, and a brother, while she is not yet 20 years of age.

Martha's Vineyard has a strange and enterprising character in a dumb woman, who manages a good sized schooner alone. She supports herself by fishing and runs several profitable lobster pots. At dull seasons she supplements her living by the sale of thread, buttons, and other small wares. Her only companions are a dog and a cat, and she seems to think that a husband would be a supernumerary.

A VISION OF "THE AFTER LIFE."

TO THE EDITOR: I was very much interested in Farmer Reynolds' "Facts vs. Fancy" in a recent number of THE JOURNAL. Many times have I gone over the same ground, wishing to know what heaven was like; hoping the mystery would be cleared away by evidence from the unseen agencies, and finally having grave doubts arise, after perusing various seemingly fanciful sketches, as to the verity of any of these revelations in regard to the life "over there."

A great many seers, ancient and modern, have given their experience. If these are not reliable, will any number of future revelations be accepted as any more truthful? Undoubtedly every Spiritualist has formed some idea of the "land where our dreams come true." Progression is said to be a fact as to the future spirit life. Vocations begun on earth are perfected in heaven. This idea is current in all our literature. Who knows this to be true? Has some one dreamed it? and are dreams to be taken as any sort of evidence? Has another seen in a vision some beautiful painting—some rare work of art, past the skill of mortal and taken it for a master piece from the hand of a transported Raphael or an Angelo, whose almost perfect work on earth has reached still grander proportions in that land which we look to as a natural outcome of this, hence a more perfect one? Has some sensitive been given a clairvoyant glimpse of happy homes in beautiful groves of evergreen, of fragrant flowers and singing birds, of silvery waters flowing with rippling waves in quiet nooks and shady dells? Or has fancy conjured what e'er the heart craves, and the mental vision taking hold of the picture, makes it so real that the world is given another revelation from heaven?

How shall we know the real from the fanciful? Is the variety of vision given by sensitives any drawback to their truthfulness? If, as it is said, we make our heaven, does not this fact show that what the heart loves and craves, takes form in the mind as to what that heaven will be like? Thus, the heaven of the true soul's desire is growing for our occupation by and by. Our "mansions" are being prepared, and they are taking form and surroundings according to the soul's purity and growth here below. And by this growth is meant the attainment of the true spiritual life; not the advancement unto the higher places, but a doing good for the love of good and our fellow man. We shall be "born again" into a life of our own making. But such visions of spiritual life are mostly the soul perceiving what pertains to the spirit, hence we get so little of what one would call the natural life of the risen spirit.

To myself has come some glimpses of a natural, happy life with friends on the other side. One vivid glimpse came to me two years ago, of this wonderful country to which we are journeying. Since then, this picture has been my hope and my comfort, driving away the doubts as to the reality of this life some where and some how. It will not be a fact to any other soul, but to me it is heaven. Lying one night, sick and

suffering until the pain had become unbearable, my whole soul went out in a prayer—not to God to take me to himself—nor for the great physician's aid, neither for angels to come with healing balm. No, for just a moment I became a little child again, and cried out for the dear mother to come from her home in heaven and with soothing touch to rest and comfort me. I do not know what condition I passed into. I was never more awake, although my eyes were tightly closed. But almost instantly after that cry for mother I seemed lifted out of myself, above the scenes of earth, else heaven came down to me. Pain was forgotten in the contemplation of the enraptured view before my spirit eyes. For over four hours I lay as if gazing at a beautiful picture. The place remained the same all the while but life was there. It was a living reality of those I had loved and lost, surrounded by nature's loveliness. Heaven came so near, that through a flower-entwined window I beheld the home to which "my own" had fled and whither I know my footsteps are tending. The view was wide and sunny. A lovely garden of flower and shrub, extended far away upon either side. A silvery stream twined in and out among the beautiful verdura.

A mansion fronted toward me, with oval, golden-framed windows, though any farther semblance of a house I failed to see. The nearer view melted away into the mellow light of the fields beyond. Roses and rare flowers bloomed so perfect and so near I could have plucked them. Birds perched among the vines and poured forth their happy songs. The whole vision was more beautiful than I can describe, but these things did not so much occupy my mind at the time as did the group of loved ones standing there waving their hands and throwing flowers and words of love down to me. Their voices were not audible, yet every thought came as clear as though spoken in my room. They were happy and contented except over the sadness of our long separation.

One dear child, whose short, bright year of wedded bliss ended for us here in blasted hopes and broken hearts, held up a babe to my view, that I might see the wondrous beauty of her boy and begin to know the little life that passed with hers unto the "home beyond." She looked her proud joy over the little one's angelic sweetness and then her bright face drooped at the thought of the saddened heart of him she left, and at her own short and happy stay with the friends of earth. And while the dear head bowed down among the flowers, mother came to sooth and cheer her, whom to comfort in her sorrow was my comfort too.

Another child, sweet Angie, brought joy and gladness where e'er she passed. Her stay had been longer and she had found her life work—to cheer the sorrowing, both there and here below. To me she brought wreaths of roses and the sweetest, happiest face—one that memory ever recalls at the thought of that beautiful vision.

For hours, thus I lay, hardly daring to breathe lest they would take their flight; and all the while, words passed through my mind in pathetic lines, expressing each thought as it drifted to me. At the last I seemed to go to them, where, with mother's hand upon my brow I fell asleep. The next night I was resting easy, but could not sleep, when lo, the vision came again in the same way and with the same poetic words.

This is no fanciful, imaginary sketch, and I have the words which I was enabled to write down the two days following, the successive vision, seemingly, not passing entirely out of the strange condition until every word was recorded.

I have never taken this vision as heaven in totality, but just a glimpse that my friends were enabled to produce for a brief time, to help dispel the doubts arising from so many conflicting theories in regard to spirit life, and which I could not accept, because, perchance, they were not in accord with my own ideas of a brighter home life, when the spirit shall don its robes of immortality; or, may be, because "my own" were not in others' views of spirit life. I believe that heaven is so extensive and life there so varied that only glimpses can be given; so that different views of spirit life need not necessarily be taken as contradictory.

Should each one who has been so fortunate as to get a view of this "after life," write it down and send it to THE JOURNAL something as we did last year in sending in experiences, it might be possible to get quite an array of knowledge on the subject. If enough of those sketches should harmonize, they might be taken as proof of a fact, and those which did not accord, as fancy.

A. M. M.

NEWTON K. W.



THE BIBLE AND THE PUBLIC SCHOOLS.

TO THE EDITOR: In a recent issue of *School Education* an educational journal published in Minneapolis, Mr. E. B. Johnson, who I presume is a minister, has an article under the above title. He truly says: "There is no question in connection with our public schools which calls for a more thoughtful and careful consideration than does the question, What position shall the state, through the public schools, take in regard to the bible?"

I believe it will be admitted on all hands that the bible is not the best school book in the world. I would not think of recommending it as a reader; its language is hardly up to the modern standard of excellence. At least I would prefer that my boy and girl on addressing the public, either from the rostrum or through the press, would clothe their thoughts in more modern language.

As a book on modern mathematics, grammar or geography the bible is a failure; as a history, even if its history were correct as far it goes, I would prefer my child to read more modern authors and history covering a greater area of territory.

There can be no objection to Mr. Johnson's children reading the bible as much as they choose, but why should my child be compelled to spend his time in reading or hearing that read which cannot contribute in the least to his education.

Mr. Johnson says: "The state must not ignore the bible for it has no right to favor sectarianism and the ignoring of the bible is a favoring of that sect which wishes to have it ignored, a very small, narrow and bigoted sect."

I wish Mr. J. had favored his readers with a little information concerning that "sect." I would like to see some of its statistics. Where is it to be found? Who are its members? What is its form of initiation? What are its cardinal doctrines? He informs us that it is a "very small, narrow and bigoted sect." He cannot know even that much about that "sect" without being able to impart some other knowledge that will benefit the darkened world. Please Bro. J. give us one or two of the very narrow planks in its very narrow platform of principles! I have seen Baptists, Methodists, Presbyterians, Congregationalists, Catholics, Spiritualists, Agnostics and Jews who thought the bible not a very good school book, but I never before heard of that very small narrow and bigoted sect, which as a sect is fighting it.

The Catholics are a sect, they do not object to the bible in the school providing it is their own bible which is thus favored. Many Presbyterians, and others would not object to the bible in the common schools providing it was King James' translation of the Protestant bible which was chosen. Will Mr. Johnson tell us which of these bibles the state must adopt, and which reject, in order to put itself on the soft side of everybody except sectarians? Will he tell us one person who favors the bible in our public schools who is not a sectarian?—just one.

The few Mohammedans in this country would probably like to have the koran adopted as a school book. Shall we accept that? and if we do not, shall we be called sectarians? The fact is we cannot adopt any bible without favoring the sects whose bible it is, and working against those whose bible it is not. The way to keep out of sectarianism is for the state to keep its hands off and allowing religious denominations to teach their own bible at their own expense, teach it to those who want their teachings, and none others.

The state is next asked to "favor those who do not wish to see the bible branded as a book dangerous to the young and banished from the schools; for we are not a nation of Agnostics, but a Christian people."

I ask, do we necessarily brand the bible as dangerous to the young by refusing to admit it as a school book? Horace Greeley's *American Conflict*, and Emerson's *Essays* have never been admitted as school books, but I seriously doubt whether either of the great philosophers ever took that fact as an evidence that their books were considered "dangerous books for the young." There are many books not particularly dangerous which for many reasons are not adapted to our public schools.

we are not a nation of Agnostics, but a Christian people.

of Christians. We are a nation composed of Catholic and Protestant Christians, Jews, Infidels, Spiritualists and Agnostics; and we have no right in any of our public institutions to work for one of these beliefs or forms of unbelief more than another. We have no more right to have any specific form of religion connected with any of our public institutions than a railroad company has to insert the ten commandments as a part of its constitution. Religions and bibles belong to the people individually, not to the nations as nations, or to schools as such, except in cases where schools are organized on purpose to teach them to those who go there on purpose to learn them.

Mr. Johnson urges that we are a Christian people; even if that is so, we are not a moral people, not a civilized people. Do Christians kill each other? Do they spend more money for whisky than they do for bread? The fact is, as a nation we are neither Christians nor Agnostics; we are men women or children of every shade of opinion, and every opinion should be respected, and no opinion on religious matters should be forced by our common schools on the rising generation.

Mr. Johnson affirms that "in all our acts of government we acknowledge the religion of the bible." This is a mistake; our governmental acts neither acknowledge or deny the bible. It is true we date our acts as other nations do which have established some form of Christianity as a religion. This is done not to acknowledge the bible which really has none of these dates in it, but to correspond with other religions. No one indorses Christianity by acknowledging this to be the 1890th year of the Christian era, more than we would were we in Mohammedan countries, acknowledge that Mohammed was God's prophet by dating our letters so many years from his supposed birth. A lack of time and space is all that prevents me from taking up Mr. Johnson's statements seriatim and replying to all of them at this time. He lauds Jesus very highly; to this there is no objection, but when he says: "his bitterest enemies found no fault in him," he mistakes. It was Pilate, a non-partisan Roman governor, who found no fault. His bitterest enemies did find fault in him, and put him to death.

Again, the best critics do not all unite in saying, "the bible is all of the highest order, and some parts of it the best in the world." A few partisans in writing to make out a case may have slopped over into such assertions, but I will pick one hundred passages from the bible and will give Bro. J. one hundred dollars if he will read them to any audience of respectable ladies and gentlemen; I will give him another hundred dollars if the ladies do not leave the house, and the gentlemen do not hiss him down before he has read six of the passages. Now I ask, will he force his children to read in our common schools what he would not read and his wife and daughters would not hear in church?

He speaks of what science, the government and women owe the bible. What scientist would take the bible as a textbook on heliocentricity, geology or astronomy? Where is a text in the bible favoring a republican form of government? Is it not so that Thomas Paine, the despised infidel, preached republicanism, and did more for it with his pen than Washington did with his sword. John Wesley said and did all he could against the establishment of a Republic in this country. As for woman, the first thing in the bible concerning her condemned her to slavery to her husband. "Thou shalt be subject to him and he shall rule over thee." Woman is not in that book allowed to speak in church, or go to school at all. If she would know anything, let her learn of her husband at home.

I am no railer against the bible, but when men try to place it where it does not belong, when men try to make a kind of fetish of it, it is time somebody called a halt.

H. L. HUTCHINSON.
COVINGTON, IOWA.

SPIRITUAL PROTECTION.

TO THE EDITOR: Your injunction to each of your readers to contribute their mite in some way or another to help THE JOURNAL, together with the increasing appetite of your readers for good spiritual food, reminds me of an incident which I think is worth publishing.

A few years ago while living on my ranch in Arizona my family had several narrow escapes from the bloodthirsty Apache Indians, all tending to show that they were saved from destruction by and through the powers above us. I will relate one event as it occurred.

While the family were living on the

ranch business took me to the city of New York. One morning while in the city I arose at my usual hour and was putting on my clothes when an impulse seized me to turn and look westward. As I did so, it appeared as if I was looking at a lot of Apache Indians in front of our house in Arizona at a well some seventy yards distant from the house. It was dark there and the Indians were meditating an attack. Full of alarm for the safety of the family I exclaimed, "Lord! Lord! protect the family." Quick as thought came the response from above, for I saw clearly and distinctly a light cloud shoot down or rapidly descend edgewise as though between the Indians and the house. Then I knew that my family was safe and that the cloud was to my sight the appearance of angels or spirits who had been sent to save them. Full of faith, joy and gratitude, I gave vent to my feelings, "Thank God! Thank the Lord, the family are safe!" All this occurred while dressing, I might say it passed in a moment; and I also remembered that while it was quite light in New York at six or seven in the morning, at my home in Arizona it would still be dark. The same day I wrote to my daughter, Mrs. W. E. Hensly, then living in Arizona, a full account of the vision, but it appeared afterwards that the same day I had written to her from New York, she sent me a letter giving me an account of what had happened at her house the same morning in Arizona. The relation she gave was about as follows:

"I and husband got up this morning to go to Harshaw, ten miles distant, but while Mr. Hensly was harnessing the horse, Manuel, a Mexican boy who lived with his mother near by, came over and said that having to get up very early this morning he had, through the twilight, seen a body of Indians standing between our house and the well. I immediately told Mr. H. that we must give up our visit, but as his business was important he insisted upon going and stated that our fears in regard to Indians were all imaginary, that Manuel was mistaken and that there were no Indians around; and then he saddled the horse to go alone; but I felt so alarmed that he at length yielded to my entreaties and gave up going, and well he did so, for only a few hours later the body of Frank Peterson, the mail carrier, was found two miles from our house on the road to Harshaw. The Apaches had killed him that morning, destroyed the mail and carried off his horses; we also found Indian tracks all around the well, so that it appears as if we have had a happy deliverance from them while here and in not going to Harshaw. Your affectionate daughter," etc.

I hope your readers, or at least some of them who still doubt God's providence and are loth to believe in either spirits or angels, will weigh well this simple story and remember that God's laws are eternal and so amend their lives as to become the recipients of visits from angels who are always anxiously waiting and watching to do us good and protect us from danger.

ATHENE.

SPOKANE FALLS, WASH.

Mrs. Hannah H. Post, San Francisco, writes: I have been a reader of THE RELIGIO-PHILOSOPHICAL JOURNAL ever since its first publication. It comes every week to my home with its rich gems of thought from your able staff of writers and it has cheered my drooping spirits through many dark hours. I am pleased with its new appearance and with the binder which will enable me to keep the papers secure for the benefit of those who shall come after me, for I am now in my eighty-second year. I have been an unflinching Spiritualist twenty-eight years. Twenty-seven years ago I was developed as a healing medium. Soon after that I was influenced to set a broken leg in a case of compound fracture. My husband was a physician and surgeon and he stood by and saw the operation and pronounced it complete, causing no pain to the patient. I watched the process of healing ten days and those were the happiest days of my life, but the terrible storm of opposition that was raised against me curtailed my healing powers, and I have never fully regained them. I have never been before the public, but have had various phases of mediumship. I have investigated Spiritualism, and contested every foot of ground that I passed over, and never for a moment have I swerved from belief in its truth. I pity those who turn back after seeing the light because, as they think, Spiritualism is considered unpopular. But

"Truth crushed to earth shall rise again,
The eternal years of God are hers."
It is the truth that makes us free.

Milton Marvin, whom we know to be a discriminating and reliable man, a lawyer by profession, writes, My niece, Miss

while attending school at Monmouth, Ore., saw a young lady friend of hers who lived at or near Corvallis, in Benton Co., enter or standing in her room. She was so certain of her presence that she was about to speak to her, but while in the act of doing so she saw her rise and apparently vanish out of sight. It was but a day or two after this event that she heard of her death, which took place about this time. My niece is a young lady of unquestionable veracity. She does not believe in Spiritualism. The case was a profound mystery to her and she came to me for an explanation.

W. C. Bishop, Lumberton, N. J.: I like THE JOURNAL in its present form, it is more convenient. What a field it has for working in! The harvest is ripe, but the reapers are few, therefore, there is no limitation to the work for THE JOURNAL. It has already done much good work and I hope you may live to control it for many more years. I was much pleased with Miss Willard's letter, and your article on Spiritualists and Spiritualists, it was just the thing. In fact there are very many articles written by different persons that are very precious to me.

Dr. John E. Purdon, Cullman, Ala., writes: I am much pleased with the appearance of THE JOURNAL in its new form, which I was anxiously expecting. It is the right size for binding and I hope that a great many of your subscribers will preserve their copies of THE JOURNAL, for I believe that the next ten years will be an epoch-making time in the history of religion and philosophy.

W. C. H., of Sodus, N. Y., says that it was Mrs. Fox and not "Miss Fox" as mentioned in his paper published in THE JOURNAL, whom he well knew. The family once lived in this town and probably some of the children were born here.

HOW "CURFEW MUST NOT RING TO-NIGHT" WAS WRITTEN.

Rose Hartwick Thorpe writes to the *Ladies' Home Journal* as follows: The poem of "Curfew Must Not Ring To-Night" was suggested to me by reading a story called "Love and Loyalty," in April, 1867. I was then a plain country school girl, not yet 17, residing with my parents at Litchfield, Mich., and under the pretext of working out mathematical problems, with my arithmetic before me, I wrote the poem roughly on my slate. I was forced to carry on my literary work under these difficulties because of the opinion of my parents that my time could be better employed than in "idle dreams and useless rhymes." I wrote the first copy on my slate, between four and six o'clock in the afternoon; but much time has since been spent in correcting and revising it. I had no thought that I would ever be able to write anything worthy of public notice. The poem was first published in the Detroit *Commercial Advertiser* in the fall of 1870. The editor, upon receipt of my manuscript, at once wrote me a lengthy letter of congratulation and praise, in which he predicted the popularity for the verses which they have since enjoyed. I had no literary friends, not even a literary acquaintance, at that time; and did not know the simplest requirements for preparing my manuscript for publication. The poem seemed at once to attract public attention. It raised me from a shy, obscure country girl into public notice, and brings to my side yearly hosts of new and delightful friends. Wherever I go, my friends are there before me, and the poem—which I gave to the public with no "right reserved"—while it has made a fortune for others and dropped golden coins in their pockets, has reserved for its author a wide circle of admiring friends. The first and only remuneration I ever received for the poem was three years ago, when the editor of the *Brooklyn Magazine* reproduced the poem in a fac-simile autograph form which I had given him. With a delicate sense of justice he sent me a most complimentary check for the simple privilege of reproduction. It was quite a surprise to me, but none the less pleasing. That editor is now the present editor of the *Ladies' Home Journal*.

One of the oddest uses of the Nicene creed is that which it was applied to by the women of ancient Nicæa, where the creed was in great part originally formulated. They recite it after putting eggs in a pot to boil as a measure of the time needed to cook them. It is said that they do this without any idea of irreverence.

KNEW YOU AS A BOY!

True, 'tis said no man's a hero
To his valet: but—tho' big
The contract—some folks can go
E'en in dishabille cum dig;
Yet your virtues may be legion—
Every one you may deploy—
But they'll never "fetch" the fellow
Who has "known you as a boy."

You may win the warrior's laurels,
You may wear the poet's bays;
You may set with deeds of daring
An admiring world agaze;
But, while all the rest are raising
Hearty shouts of "Vive le roy!"
Some one says: "What's all the fuss for?
Why, I knew him as a boy!"

Were you canonized and settled
With a halo on your head,
When the news of your promotion
Came to Tom, or Dick, or Ted,
He would tip the wink to others,
And their faith he would alloy
With, "What! he a saint in glory?
Why, I knew him as a boy!"

—Boston Globe.

WHEN THE SILK IS ON THE CORN.

The geese were flying southward,
And the clouds were hanging low,
The naked trees were shivering
As they chattered of the snow;
And the frost was in our faces
When we said good-by that morn,
But you promised you would wed me
When the silk was on the corn.

'Neath the leaden skies we parted
In the autumn cold and gray,
But old winter's reign is over
And so is the pleasant May;
And I know you're slyly watching,
Each evening and each morn,
When the tender husk is bursting,
And the silk is on the corn.

Now the treetops flaunt their glory,
And the clover's blooming red,
While the ringdove coos his story
To his nestmate overhead;
And the stars—they heard you promise—
And some sunny summer morn
I shall claim my own, my treasure,
When the silk is on the corn.

—Yankee Blade.

DIDN'T KNOW WHERE IT WAS HITTING.

During a picnic held by the colored order of Odd Fellows, lightning struck a tree under which the festivities were conducted. The following Sunday old Dan Hightower, a colored preacher of great renown, arose and said:

"Bruders and sisters, we'st jest had er awful lustration o' whut de Lawd thinks o' de wickedness o' dis yere worl! While dem follerers o' Satan wuz er dancin' an' er skylarkin' under dat tree an' w'en da oughter been er prayin' ur raisin' money fur ter git dis yere church outed debt, yere come de lightnin' o' de Lawd an' struck de tree. Oh, whut er warnin' was dat, sinner man. Sinner pusson, jes stop fur er minit an' think whut er warnin' come down on dat er 'casion. De sinners got up money fur dat picnic, but w'en I axes 'em fur money ter he'p save ther souls, w'y da ginter grunt an' 'plain o' hard times. Neber mine; de lightnin' gwine come wus den dat de naixt time de sinners an' de folks dat 'tend like da is Christians gits up one o' dem picnics. W'y, bruders, er picnic ain't nuthin' but old Satan er sunnin' hisse'f. Bruder Mallory, put down dat winder, ef you pleases, sah. Dar's er rain cumin' up. De sinners is er buckin' right er gin de church w'en da goes off dater—"

There came a terrific peal of thunder and a vivid flash of light. One corner of the church fell and the rain came pouring in. The house had been struck by lightning. The old preacher did not lose his presence of mind, for when, after the fright was over, a "sinner man" asked what he thought of the lightning striking a church as well as a tree under which a picnic was held, he said:

"It's diser way: De lightnin' has got so uster strikin' at dese sinners dat it kain't keep still, an' you'se got it so mad it doan know whar it's hittin'."

THE PSYCHIC REALM.

We have hardly crossed the threshold of our investigation, but even in the present stage it seems evident that "ghostly" sights and "ghostly" sounds and phantasmal experiences generally, form part of a large class of phenomena, for which there is some testimony from all ages, and which are now forcing an acknowledgement of their existence from the scientific world.

We can not hope to explain a part completely until we know the whole. Can we even dimly descry the limits of our own mentation in its entirety? In quite another sense, than the poet meant, we move about in worlds not realized, and, similarly, we who move do not realize ourselves. In the process of evolution, with the increase of complexity between creature and environment, we are, gaining also an increase of knowledge of their complexity. As in the macrocosm, so in the microcosm, the view is widening all the way; the stars that once were interpreted as the gold-headed nails driven into the dome of a solid firmament have now receded into the abyssal depths of a limitless evolving heaven; and no more than the earth is the centre of the universe, may the tiny window of sense-consciousness through which we daily peep and pry, be the true measure of the soul of man.—Richard Hodgson, in *Arena* for September.

An English publisher, T. Fisher Unwin, announces a reprint of Mary Wollstonecraft's "Rights of Women," the original edition of which was issued nearly a century ago. A critical introduction to the new edition, in which the social condition of women then and now is contrasted, has been contributed by Mrs. Fawcett.

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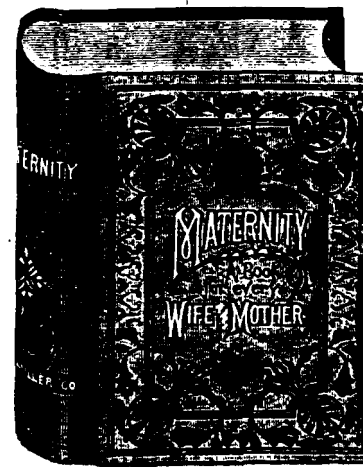
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BOOK REVIEWS.

is noticed, under this head, are for sale ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

New Religion a Gospel of Love. By J. Gray. Chicago: The Thorne Publishing Company, 167 Adams street. 1890.

With Mr. Gray "the new religion" Christianity as a system of ethics, a of love, suited to the relations and of men. Although the work is not ersial and theological doctrines in the popular mind are identified 'Christianity are not discussed, yet it ent that the author rejects some of and is in doubt as to others of them. links Hume's famous argument t miracles conclusive when miracles ceived as violations of the laws of , but he accepts, though hesitatingly, led bible miracles on the ground that volved no disturbance of the natural and belonged perhaps to the super higher natural order. The author aims criticism to reduce the miraculous in stianity to a minimum, and that he ains by saying: "For a specific and ressed purpose, an addition of another of being was made, and the inception the wonderful movement which has ce followed in the world's history is rovided for."

ling to Mr. Gray, there have oc- the natural order, events, like the esus, the antecedent of which the supernatural order. What rogress could be made in the scientific tudy of history or in the investigation of atural phenomena, if this theory were ue? Science teaches, and the doctrine of the persistence of force is based upon the fact that every event, every manifestation of force has an antecedent in the sequent enomena. It is knowledge of at has destroyed belief in mir- Gray's remarks on this subject are weak, from the standpoint of both science and philosophy. Why propose such an absurd hypothesis to explain nar- rations which judged by the common rules of historical criticism, must be regarded as unhistorical and mythical.

The old religions, such as those of Egypt and India, are treated with fairness. The author does not, as so many theologians, aim to disparage the pagan religions by comparing their worst features with the best of his own faith. Like Max Muller, he found universal elements of excellence common to them all.

The work has many chapters, and a large number of subjects are introduced and considered, but the leading thought is that true Christianity as the author understands it, is the true religion, and that the redemption of a sin-sick world must be by accepting the teachings and imbibing the spirit of Christ who was a special manifestation of God and the Light of the World. The author thinks and writes from a theological standpoint, and in a very catholic spirit. From the standpoint of modern science the work has grave defects. The author does not state whether he believes in the fall of man. Certainly evolution has no place in his interpretation of Christianity or his view of the world. "The divine purpose has been to some extent frustrated," he says. It is more probable that Mr. Gray's idea of the divine purpose is wrong. But his book contains many good thoughts presented in a very interesting manner.

A Look Upward. By Susie C. Clark. Boston: Lee & Shepard. 1890. pp. 215. The sixteen chapters of this work are devoted to the exposition of what the author calls spiritual science, a term which she adopts in preference to Christian science, because it connotes greater breadth and inclusiveness. The thought of the work is spiritual through and through. It is to a considerable extent such as has been presented by other writers, including Spiritualists, Christian Scientists, metaphysical healers, theosophists, etc. The author discovers something in all the systems or methods represented by these different names to criticize, while in an eclectic spirit finding truth in them all. Of Christian science she says: "It places in our hands no key to the problem of life. Its consolation to the mourner and the bereaved is indeed meagre. It claims that there is no body, and dropping this non-existent to annihilation as far as of continued intercourse be- mind is concerned. Its short at the borders of the d commands no outlook s all spirit, it recognizes be wrought out in our on, which is only named dream, of no purport or tion has 'alienated the

large army of spiritual thinkers and workers known as Spiritualists and prevented their acceptance of this gospel of health which they so greatly need."

But this author thinks there is also a weak place in the armor of Spiritualists. She grants the cardinal point of their position, that of spirit communion, but asks, "Are not Spiritualists a little too prone to magnify the power of the spirit unclad with clay, far too remiss in the diligent culture of the spirit within their own innate divine powers are held in abeyance, while they give unquestioned reliance, a too implicit obedience to the promptings of their revered guardians or guides. What gives these spirits their power? Is there any source from whence they can derive it, but the same source accessible to us—the power of the Infinite? We are spirits also and this incarnation is the opportunity afforded each embodied soul to develop the possibility of becoming guide and helper to some weaker brother or sister. We shall gain no spiritual growth by the mere process of being unclad with mortality. Those Spiritualists who receive unquestioned the *ipse dixit* of a risen spirit as the embodiment of divine wisdom, and obey its message as they would a mandate from Deity, should remember that the only change in so-called dying is merely an exchange in dress."

Theosophists, this author says, do not usually admit the possibility of communion with anything more than "the shades and shells of the departed, with the reliquaries of the lower principles, which retain a fleeting, transitory memory of past intelligence and events, the higher soul meanwhile enjoying a blissful dream; one a little less illusive than that of our mortal existence, in Devachan, where it remains in ignorance of the trials and sorrows of mortal experience, lest its—seemingly selfish—happiness should be otherwise impaired." Yet theosophy is commended for unrolling a "satisfactory answer to the difficult enigmas of life."

Much space is given to the philosophy of healing and suggestions for treatment according to the principles of spiritual science. The author is evidently a lady of culture and literary taste. The style and spirit of the work are excellent. But to thought that is so largely speculative however interesting, the term science is clearly inapplicable.

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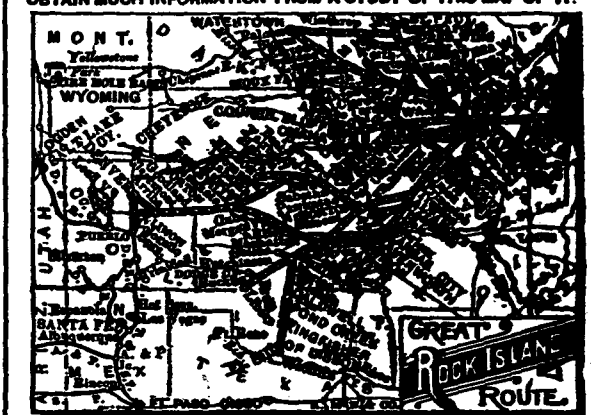
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Seventeen editorial contributions

RELIGIO-PHILOSOPHICAL JOURNAL

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BY JOHN C. BUNDY

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A BAREFACED TRICKSTER.

A correspondent desires "an opinion as to the mediumship of Mrs. Etta Roberts the materializer." We believe her to be an unconscionable, barefaced trickster. The wire cage so much vaunted by Mr. H. J. Newton is, as used by this woman, a snare for the unwary, and deceives nobody but those anxious to accept the most doubtful manifestations as genuine.

Rev. W. O. Pierce, of Cincinnati, an editor as well as a minister, expresses his high opinion of THE JOURNAL in these partial remarks: "Allow me to say there is no periodical that comes to my study more warmly welcomed or more closely read than THE RELIGIO-PHILOSOPHICAL JOURNAL. This is due, as I see it, to the fact that it is edited by one who is fairly entitled to be ranked as prince among the journalists of this country."

SEPTEMBER MAGAZINES.

In the September number of the *Arena* Senator John T. Morgan discusses the race question from the standpoint of a Southern statesman. "Uniform Marriage and Divorce Laws" is the title of a characteristically conservative paper by Rev. S. W. Dike. Dr. Richard Hodgson considers the subject of apparitions and haunted houses in a careful and critical manner. "Robert Owen at New Lanark" is a fine paper by Walter Lewin, the English essayist. James Realf gives an interesting sketch of the life of Gladstone, a photograph of whom forms the frontispiece of this number. The editorial notes are on topics of interest and they are sensible and suggestive.

Mr. Lovell's "Inscription for a Memorial Bust of Fielding," though brief, is the most remarkable piece of writing in the *Atlantic* for September. Dr. Holmes, in his installment of "Over the Teacups," discourses on the fondness of Americans for titles, and gives a lay sermon on future punishment. Mr. Fiske adds an article on the "Disasters of 1780." Hope Notnor continues her amusing studies in French history. "A Son of Spain," the chronicle of a famous horse, Mr. Quincy's bright paper on "Cranks as Social Motors," and "Mr. Brisbane's Journal," the diary of a South Carolinian, written about 1801, are among the other more notable papers. Mrs. Deland's and Miss Fanny Murfree's serials, a consideration of American and German Schools, and reviews of the "Tragic Muse" and other papers, complete the number. Houghton, Mifflin & Co., Boston.

The Harbinger of Light, Melbourne, Aug. 1.

THE RELIGIO-PHILOSOPHICAL JOURNAL (Chicago) comes to us in a new and more compact form, the pages being reduced to half their former size, and doubled in number. This journal is now in its twenty-fifth year of issue and is noted for its uncompromising condemnation of fraudulent mediumship.

Bella H. Stillman, in the *Chautauquan* for April writes thus of the religion of the modern Italian peasant: The religion of the peasant is almost that of the dark ages. Many of the rites are reminiscences of the old pagan ceremonies, such, for instance, as the carrying of the miraculous images of the Madonna from one village to another, which reminds one of the journey which the statue of Athene used to make every year from its shrine on the Acropolis to the city of Eleusis, where it would remain a week, and then be carried back again. The peasants believe most sincerely in the miracle-working images, in ghosts, visions, and all things supernatural. Statues of saints are reported to have turned aside in horror at sacrilegious deeds, and the accounts are seriously printed in the local papers. The people are completely priestridden. A pretty girl who sat for her portrait to an artist friend of mine was obliged by her confessor to walk to a shrine sixty miles distant as a penance for the crime. In the more remote parts of the country it is really dangerous to try to photograph peasants, as they think you are stealing their faces to work an incantation on them.

Mrs. Mary Wing of Fayette, Me., is 80 years of age, and during the last year has done the cooking, washing, ironing, sewing, knitting, etc., for a family of four. Last fall she cleaned her house thoroughly, and to all her other work, 300 pounds of

butter. She is able to ride out ten or twelve miles in a day, appears as jovial and happy as any young person, and is in the best of health.



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What a Clergyman Says:

Morrisonville, Christ Co., Ill., Sept., 1887.
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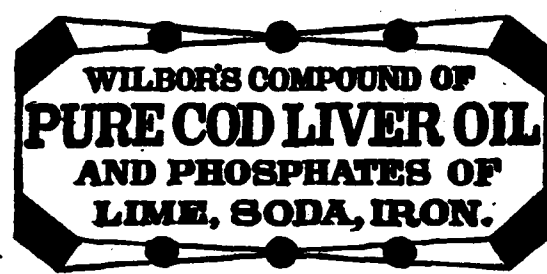
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BY DR. E. W. STEVENS.

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the interest continues, for in it on indubitable testimony may be learned how a young girl was

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Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

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RELIGIO THE SOPHICAL PHILO JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, SEPT. 20, 1890.

NEW SERIES—VOL. 1, NO. 1

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

The American Library Association at the Fabian House, New Hampshire, received reports on the new experiment of Sunday opening. The number of libraries opened on all holidays is constantly increasing. University extension was further discussed, showing that the best new library buildings all provide suitable class rooms for their work.

Mr. Gladstone recently delivered an address in which he extolled the value of the technical training of artisans, whom he exhorted to work to the best of their ability and to avoid scamping. He appealed to the working classes to banish the false idea of the respectability of the lower grades of clerkships, where he said competition was more severe than in any branch of manual labor. Owing to competition the better educated Germans were willing to work at half price, while in a multitude of departments hand labor was capable of being raised to a high degree of excellence.

Rev. John W. Arney, the Methodist minister of Muskegon, Mich., who originated a "horse matinee" among his neighbors that had fast horses, which grew in importance until it became a race with gate fee and premiums for the winning horses and who, upon being remonstrated with by the presiding elder, declared that he would continue to have horseraces, has reconsidered his determination, repented of his folly and stated to the investigating committee of the Methodist Episcopal Conference of Michigan that while remaining a Methodist minister he "will never again participate in horse racing." The Conference expressed its unqualified disapprobation of attending horse races, and a resolution was adopted which declared that "we can not approve of our minister's training horses or trafficking in them." Pastor Arney has doubtless done wisely to bow to the decision of the Conference and not to persist in attempts to shine among the stable boys. The race track is not a fit annex to the pulpit. It is better that the turf should lose a shining ornament than that a moral and religious teacher should abandon his work, rather than forego the pleasure of horse racing.

The Dean of Christ Church college, Oxford, is a severe disciplinarian. Annoyed by the frequent cases of drunkenness and lewdness reported to him he "called up" some of the collegians, sons of lords, baronets, ambassadors and representatives of position and wealth generally and scored the young aristocrats in the following style: "Students of Christ Church—I wish I could say young gentlemen—the time has come to call you to very serious account. It pains me to receive reports that you so behave yourselves within the precincts of this seat of learning—whence have arisen some of England's greatest and noblest men—as to be called a nuisance and disturbers of the common peace. Your brawls and indiscretions scandalize the residents, whose wives and daughters fear you as they would savage animals of the lower order. You consider that because you are the sons of nobility you are entitled to extravagant liberty, to be distended to vulgar license. You are laboring under a delusion from which you may have a very rude awakening. This college is not intended for well-

born dunces such as you. You are not content with manly recreations such as your forefathers delighted to enjoy—the pleasures of the field, of the river, of home. You court fiercer and disreputable pleasures—drinking to excess in public places, to show your quality, it is said; gambling in gilded parlors, to show how wealthy you are; following after women, whose presence by the side of your mothers and sisters you would resent as contagious contact. Yet you do not hesitate to place yourselves on a level with them and lay a foundation for degradation which must follow you through life. What husbands and fathers of the future! It is such as you who have demoralized tutors and guardians who have toadied to wealth and position for personal benefit. You should be examples to the poor and struggling. You are, I repeat, only a disgrace."

A Louisville merchant has a son who is—or was—rather wild and who came home often much the worse for liquor. The father to check the young man's career of dissipation, says the *Louisville Commercial*, got a stick of phosphorus and wrote on the wall opposite the boy's bed: "Prepare to meet thy God." The letters were, of course, visible only in the dark, and the old man was careful to have the room well lighted when his son came home the next night pretty well loaded, as usual. He and a companion turned in with the gas turned up full, and soon they were sound asleep. The old man went in and put out the light. He then made a noise sufficient to wake the boy out of his drunken sleep, and as he sat up in bed his eyes caught the handwriting on the wall. With a bound he sprang out of bed, and, striking a light, he began an examination of the wall, but it was blank in the light. The gas burned all night, and the next morning the young man was very quiet and solemn. The old gentleman erased the warning from the wall, and is pleased to know where his boy is at night. The father says that he learned the trick from a prominent preacher of the city, who was frightened out of his naughtiness in this way.

On Wednesday afternoon, last week, Paul Johnstone, a young mind reader, performed that perilous feat which cost the late Washington Irving Bishop his life. The test was that of finding the page, date and name of some gentleman who had been registered at any hotel in the city, the same to be known only to a committee appointed and entire strangers to the "mental telegrapher." A committee appointed by the Chicago Press Club, consisting of five gentlemen, one a lumber merchant, one a physician and three journalists was intrusted with the investigation. The Grand Pacific hotel register was used. While one member kept guard over the mind reader at the Auditorium the other four drove to the Grand Pacific and selected the name of J. G. Butler, Jr., under the date of August 25, 1890. Then the committee returned to the Auditorium, where the mind reader, blindfolded, entered the carriage, took the lines and drove to the Grand Pacific, but not by the route that the committee had taken. The member of the committee in charge of the register had disappeared from the place where he had been last seen by the other members, and, so it was said, the thread was broken, since the concentration of the mind on the exact location of the ledger

was necessary to the success of the experiment. mind reader consequently had to be led to the where the book was. He pored over the pages a found the one on which the right name was written "It is under the date of August 25, 1890," he said. The strain on his mental power became so great that he sank on a chair and called for stimulants which were given him. He called upon one of the committee to fix the signature definitely in his mind. Then he asked for a piece of paper and wrote the name of J. G. Butler, Jr., just as it was written in the register, completing the task to the satisfaction of the committee. Completely exhausted he was taken to a private room and lay some time on a couch before he recovered from the severe strain. His face twitched with pain and his eyes were streaked with blood. The feat of finding and reproducing a signature chosen from among a thousand in the same register was pronounced by every member of the committee bona fide and entirely successful. When Johnstone reached his home he was seized with spasms and his body shook in agony, his mind meanwhile dwelling on the scene through which he had passed that afternoon. Opiates were administered and under their influence he gradually sank into a deep slumber. Just before the register test was performed the mind reader was in a critical condition, his pulse fluttering in an alarming way, running at times above 150 beats to a minute. His temperature from a normal state had jumped to 106, and it looked as though a total collapse was imminent. None of the committee and none who witnessed the performance of the feat consider collusion possible in the case or regard the genuineness of the test fairly open to question.

It would seem to be in order, says the *Chicago Tribune*, to ask if it is not about time for the Government of the United States to stop trying to help the gamblers in Wall street. Those gentry have got themselves into another quandary by overbetting their piles on the prices of stocks and trying to make a big profit by discounting the rise in "values" they counted on as a result of the silver legislation. By bidding against one another they inflated the market so much that it required more money to carry the stocks in which they "deal," and their fellow speculators among the importers helped to make money scarce by bringing in more foreign goods than were wanted in an effort to get in ahead of the passage of the McKinley bill and sell them at a big advance. Now the gamblers are forced to bid against each other for the use of money to tide them over into next week, when they hope the treasury will extend a helping hand by depositing a lot of federal funds in the banks where the Wall street gamblers can borrow them. Why should they above all others be the objects of a fostering care on the part of treasury officials? They are not entitled to it by virtue either of being producers or contributors of the Nation's wealth. They are simply gamblers in the property of other people, engaged in "milking the market" at every available opportunity, and "fleecing the lambs" whenever they can rope in credulous creatures of that ilk from among the outside public. They seek money to squander on their pleasures or vices, and have no more care for the interests of the great public than the stage robber has for those of the unfortunates who fall into his clutches.

THE RELATION OF THE THOUGHT OF TO-DAY TO THE THOUGHT OF THE PAST.

The law of evolution applies to mind as well as to body, to thought as well as to the physical processes and activities. Nothing comes suddenly to perfection. A system or theory is never the product merely of one mind. Men's simplest thoughts to-day are possible because millions have through centuries thought in the same direction. Inventors, discoverers and philosophers of every age found most of the ideas with which their names are associated already in the world; for every conception is but the product of the modifications of preëxistent conceptions. As Lewes says:

"The language we think in and the conceptions we employ, the attitude of our minds and the means of investigation are social products determined by the necessities of the collective life. The laws of intellectual progress are to be read in history, not in the individual experience. We breathe the social air; since what we think, greatly depends on what others have thought. The paradox of to-day becomes the commonplace of to-morrow. The truths which required many generations to discover and establish are now declared to be innate. Even discovery has its law, and is only an individual product, inasmuch as the individual voice articulates what has been more or less inarticulate in general thought. The great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority he will have but a small circle of influence, for all originality is estrangement."

The conception of heat as a mode of motion is commonly thought to be of very recent date; but the question whether heat was a mode of motion or a substance emitted by heated bodies was warmly discussed in Newton's time. Locke said "that what in our sensation is heat is nothing but motion." The same idea was expressed by Aristotle. The earliest known reference to the power of heat energy to produce mass motion, was by Hero, who lived about 150 B. C. These facts do not lessen the importance of the experimental demonstrations of the New Englander, Benjamin Thompson—Count Rumford—of the immateriality of heat and the quantitative relation between heat and mechanical energy. This he did by proving, to quote his own words, that "the quantity of heat produced equably or in continuous stream, if I may use the expression, by the friction of the blunt steel bores against the bottom of the hollow metallic cylinder was greater than that produced by the combustion of nine wax candles each three-fourths of an inch in diameter, all burning together with clear, bright flames." What had been for centuries a metaphysical conception, was put by Thompson upon a scientific basis in a way to lead to the discovery of numerous related truths, disproving the emissive theory, even though it had the support of the highest scientific authority, and demonstrating the interconvertibility of different forms of energy. Supplemented by the experimental work of his disciple, Sir Humphry Davy, his labors established the undulatory theory of light and heat and laid the foundation for most important discoveries and inventions of incalculable value to mankind. In spite of these facts, one interested only in the metaphysical aspect of the subject might maintain that Thompson only adopted his idea of heat from Locke, and that he got it from Aristotle or some other ancient philosopher.

Darwin's name is forever identified with the principle of natural selection; yet he was not the first to discover or to state this principle. Aristotle, in his "Physics Auscultations," says that where "all things together—that is, all the parts of one whole—happened like as if they were made for the sake of something, these were preserved, having been appropriately constituted by an internal spontaneity; and whatsoever things were not thus constituted perished, and still perish." Mr. Darwin quotes this and says, "We here see the principle of natural selection shadowed forth," etc.

In 1813 Dr. W. C. Wells read a paper before the Royal Society in which he "distinctly recognizes," to

quote from Darwin, "the principle of natural selection" the application of which he limited to the races of man. Mr. Patrick Mathew published a work in 1831, "in which," says Darwin, "he gives precisely the same view on the origin of species as that—presently to be alluded to—propounded by Mr. Wallace and myself in the *Linnean Journal*, and as that enlarged in the present volume ('Origin of Species.')" Prof. Owen, the paleontologist so expressed himself in correspondence with the editor of the *London Review* as to convey the impression,—which he afterwards said was not intended—that he claimed to have promulgated the theory of natural selection before Darwin had done so. This led Darwin to say, "As far as the mere enunciation of the principle of natural selection is concerned it is quite immaterial whether or not Prof. Owen preceded me, for both of us, as shown in this historical sketch, were long ago preceded by Dr. Wells and Mr. Mathew." The expression "The survival of the fittest" was used by Herbert Spencer in a work published in 1855.

Darwin's attention was called to these and other similar passages, after he had worked out the theory and given his views to the world. With his great magnanimity and noble generosity he was glad the same thought had occurred not only to his contemporary fellow worker in the field of science, Alfred R. Wallace, but to thinkers who had preceded them both. Doubtless many had thought of the principle of natural selection, but they lacked the knowledge to understand it with its many implications, the wonderful powers of patient observation and laborious experimental investigation necessary to the study of details and the verification of what was conjectured or but dimly perceived, as well as the wonderful powers of generalization required to classify the multitude of facts and to bring them together in a comprehensive unity so as to make clear and certain the principle underlying them. These qualifications were possessed in an eminent degree by Darwin and they enabled him to prove what others had but imagined, to show that natural selection was a great factor in evolution, and to put organic evolution upon an impregnable foundation. He did what no other man had ever done, what no other man who lived in his time could have done. His great labors had the effect to revolutionize zoology and they have more powerfully modified theological dogmas, such as those pertaining to the original perfection and subsequent fall of man, than all of other influences combined. But Darwin's work would not have been possible if the labors of others had not led up to it, and the acceptance of evolution would have remained confined to but a few if the scientific mind had not been, through the work of others, prepared for the change. Buffon, Lamarck, Geoffroy, Saint-Hilaire, Goethe, Erasmus Darwin, the author of the "Vestiges," with others, are entitled to the credit of having helped to prepare the way for Darwin's work and for the adoption, with comparatively little opposition, of the doctrine of development in the place of belief in special creations. With a little general knowledge of these facts small minds have said: There is nothing new in Darwin's theories; evolution was taught by ancient Greek philosophers; by Goethe, Hegel and Emerson; and all Darwin has done has been to repeat their thoughts.

Conspicuous among those who have contributed to the knowledge of mankind is Herbert Spencer, "our great philosopher," as Darwin called him. In his "Principles of Psychology," published before Darwin's "Origin of Species" appeared, Mr. Spencer assuming the truth of organic evolution, endeavored to show how man's mental constitution was acquired. Kant had with great philosophical ability maintained that there are certain truths which, although experience calls them into emergent consciousness, are otherwise independent of experience, that they are the *a priori* conditions of knowledge, that the forms of thought and understanding are necessary to make experience possible. Mr. Spencer recognizing the existences of these mental forms, with a grasp of thought and philosophic insight never surpassed, shows while in the individual they are *a priori*, in the race they are experiential, since they are constant, universal experi-

ences organized in the race as tendencies and transmitted, like any of the physical organs as a heritage; that thus such *a priori* forms as those of space, time, causality, etc., must have had their origin in experience. Says Dr. Carpenter, "The doctrine that the intellectual and moral intuitions of any one generation are the embodiment in its mental constitution of the experiences of the race, was first explicitly put forth by Mr. Herbert Spencer, in whose philosophical treatises it will be found most ably developed." Lewes remarks, "Such is one of the many profound conceptions with which this great thinker has enriched philosophy, and it ought to have finally closed the debate between the *a priori* and the experiential schools in so far as both admit a common ground of biological interpretation."

Mr. Spencer has explored almost every field of knowledge, and in addition to his other work, he has formulated the principles of universal evolution and shown that what Von Baer demonstrated to be true in the development of an animal is true of worlds, of all life, of all thought, of language, religion, literature, government, art, science, philosophy, etc., viz., that progress is from a homogeneous, indefinite, incoherent condition to the heterogeneous, definite and coherent condition. Baer had and doubtless others before Spencer had glimpses of this law beyond its application to organic development, but it required the cyclopaedic knowledge, philosophic genius, and synthetical powers of a Spencer to illustrate and prove the law of universal evolution as it required a Darwin to establish the principle of natural selection. Von Baer, as a writer in the "Encyclopædia Britannica," says "prepared the way for Mr. Spencer's generalization of the law of organic evolution as the law of all evolution." But this fact no more lessens the credit due Spencer for his great contributions to thought than the fact that many investigators prepared the way for Darwin's researches diminish the credit to which the great naturalist is fairly entitled.

But it is a part of the business of small souls to disparage those whose distinction they envy and whose thought they lack the capacity to grasp. A writer of this class in an article evidently designed as a reply to an editorial paragraph which recently appeared in THE JOURNAL, says: "Mr. Spencer adopted the evolution theory as it was presented by Von Baer, who explains 'Entwicklung' as a progress from the homogeneous to the heterogeneous. Baer's 'Developmental History of Animals' was published in 1828. Mr. Spencer adopted the theory in 1854." Passages are given to show that Baer had an idea that the law from the general to the special was a universal law, and that Spencer has merely reproduced what Baer wrote on the subject, when the truth is as Prof. Youmans says: "The same ethical canons of research . . . which gave to Copernicus the glory of the heliocentric astronomy, to Newton that of the law of gravitation, to Harvey that of the circulation of the blood, to Priestly that of the discovery of oxygen, and to Darwin that of natural selection, will also give to Herbert Spencer the honor of having first elucidated and established the law of universal evolution."

This is the statement of one who possesses the scientific knowledge and the thorough acquaintance with Spencer's work and thought to qualify him to speak on the subject.

FICTION FADES BEFORE THE TRUTH OF THINGS.

The distant in space and in the future had no allurements for the ancient mind. It was content with its habitat about the Midland Sea, on whose shores, as Plato says, men swarmed like emmets, while the vast outside world lay mostly unknown and unexplored through fear and through lack of curiosity. Citizenship in some renowned city, such as Athens, Rome or Jerusalem, was regarded as the height of moral felicity. Travel was regarded simply as exile from the city which contained all that was dear and admirable. There was but little romantic sentiment in the ancient world. Ancient life was too narrow, sensual and realistic for sentiment. Christianity with its supramundane city of God, drew men's eyes and hearts away from Rome and Athens and Jerusalem and the other

great central cities to the thought of a purer and higher citizenship, somewhere in the heavens, as they vaguely phrased it. In the middle ages, when the area of ancient civilization and the land of the nativity had become nebulous to the ignorant people of Western Europe a singular epidemic of religious enthusiasm and fanaticism pervaded the Western nations, the object of which was the rescue of the holy sepulchre from the hands of the infidel miscreants, the Mohammedans. For a long period all the enterprise, valor and piety were moving toward Palestine; knights, scarfed with the cross, and humbler pilgrims with staff and scallop shell and sandal shoon plodded their weary way or sauntered in immense numbers toward the scene of the nativity and crucifixion. Thus was all Europe moved by a common and mighty sentiment and impulse, and thus for a long time was a tomb the goal of human journeying and the object of human valor. After the era of the Crusades came the era of terrestrial discovery in the fifteenth and sixteenth centuries when the bounds of things were loosened. The human mind was then enlarged and liberalized by novel experiences and by the expansion of the geographical area of human activity. The mystery of the Atlantic Ocean began then to be dispelled. Wild hopes and dreams of the discovery of a terrestrial paradise began to be kindled in ardent souls—a paradise in the dim and gorgeous West with its imagined magnolian forests and fountains of youth. The fabled Eldorado began to be the objective point of enthusiasts and adventurers, and to take the place of the apocalyptic New Jerusalem; for it was supposed to be accessible to the hardy and dauntless adventurers in the flesh, and to have in its vicinity a stream of immortal youth. As alchemy finally led to a genuine science, with its philosopher's stone and elixirs, namely, chemistry, so the fabled Eldorado led to useful exploration of the lower part of our continent, enlarging geographical knowledge. Thus was the period of terrestrial discovery a period of glorious hopes and noble daring. It was the period of Shakespeare. There was a new spiritual daydawn as it were. But at length discovery became so thorough that the dream of Eldorado was dispelled; and the romance of the earth, so to speak, gave place to accurate knowledge. Finally the age of reason and science began to dawn in the seventeenth century, and men had their venerable illusions, delusions and faiths subjected to the ordeal of rational knowledge.

Now came, with the Copernican, Galilean and Newtonian astronomy, a knowledge of the comparative pettiness and insignificance of the earth, hitherto regarded as the central fact of the universe, to chasten the arrogance of theologians. Astronomy brought disillusioned man face to face with the infinitude of space and the starry heavens of modern science. "Two things there are," says Kant, "which the oftener and more steadfastly we consider, fill the mind with an ever-new, an ever-rising admiration and reverence,—the starry heavens above and the moral law within." Thus do science and reason, with their revelations of infinite space and duty, excite a depth of awe which cast the loftiest sentiments and objective revelations of ancient theologians and enthusiastic prophets, entirely into the shade. Theology has been overshadowed by physical and psychological science. Myths fade into insignificance before the truth of things as disclosed by scientific investigation. The real "miracles" are those of truth and nature. The fiction of mythology dwindles to insignificance when matched with scientific theory. Meanwhile social and political amelioration is now the goal of human endeavor. The Eldorado of living generations is a social state in which all men and women shall be lifted to a plane of intelligence and competence, in which there shall be no longer a monopoly of land and means by the few, but in which the glaring social and political inequalities and injustices of the past shall be abolished by a truly humane commonwealth in which the "State House" shall be the hearth or domestic fireside, and the Church shall be "social worth"—a righteous commonwealth in which will be realized the dreams and aspirations of the noblest souls of the past and present.

One purpose of the scheme of the ladies who have taken steps to found a home for friendless cats is to produce a superior breed of cats. Mrs. Devide, one of the incorporators, who is a Buddhist, has been for years a champion of all animals, but particularly of cats. To a reporter she recently said: "I believe," earnestly, "that these poor cats are only the forms in which live spirits that will some time be human. I expect, when I am translated to the next higher stage of my existence, to meet some time the spirits of these poor cats. It will not be, of course, until they shall have passed through many other forms—lastly, the human form. Nellie here and I will some day rejoice in company as equals in a higher world. The thought that I shall meet these poor creatures whom I am now befriending is the only reward I ask for my labor here." "But you give up a home to move into the cat asylum, do you not?" "Yes, I do," said Mrs. Devide solemnly. "My husband refuses to follow me. He is a professor of music, and he thinks this is craziness on my part. But never mind. I will give my life to help the friendless outcasts of the city, against whom every other human hand is turned." Other remarks by Mrs. Devide would seem to indicate that the woman is a monomaniac on cats. "Oh," she said, "we're going to have a regular little heaven for the cats up there, you know. We shall have two meals a day—breakfast and dinner. For breakfast the cats will have milk, oatmeal and stale bread. We shall soak the bread in milk. Sometimes I shall give them toast. They like toast. You make it pretty brown, you know, and soak it in milk. Well, for dinner we'll have meat. The first course will be mutton broth, not hot, you know, but just cool enough for the cats to like it. After that we'll have mutton haslet, boiled. Haslet is the heart, liver, lights and throat of the sheep, you know. It is good, nourishing food, and cheap." Mrs. Devide says that she was converted to Buddhism several years ago by reading Edwin Arnold's works. This is rough on the author of "The Light of Asia."

A prominent Irishman who contributes to the *Inter Ocean* over the name of "Pat Grant," and whose knowledge of the doings and methods of the murderous conspirators who planned and brought about the death of Dr. Cronin, gives weight to his words, says: "It is a matter of common observation among Catholics that no prominent pastor of the church in Chicago has yet denounced in fitting terms the most brutal and diabolical murder of this or any other age, nor the conspiracies against the life of the constitution which were promoted by the Triangle. But on the contrary it is a fact, which will be vouched for by three prominent Catholic gentlemen, and on which occasion I was present myself, that an eminent bishop of the Catholic Church, adorned with the purple insignia of his sacred order, accompanied by a prominent priest of Chicago, actually dined in a public restaurant in this city a few weeks ago with the man who, whether rightly or wrongly, is believed to be the embodiment of all the villainy of the Triangle, and to carry to his grave the stain of its crimes. We could scarcely believe our eyes, but there was no doubting the facts. There they were; his muscular reverence on the right, his right reverence on the left, and the mild-mannered Triangler and the patron of Johnny Graham at the head of the table! A prominent West Side dry goods merchant, two eminent members of the Chicago bar, one an ex-member of Congress, and myself were sitting at the next table but one from the unholy and unhappy group. All four of us were Irishmen and Catholics, and all four with spontaneous accord blushed for the incident which showed that the modern functions of the Lord's anointed—and of a bishop at that—were apparently not to reprove vice and crime, but to condone it and to fraternize with its authors. What a shock to the cause of religion such a sight must have given no tongue can tell and no words describe! Strange coincidence—this Bishop was alleged to be collecting money."

Says Professor Robert H. Thurston of Cornell University in one of the *Riverside Science Series* just published, "Heat as a Form of Energy." It is pro-

posed to trace the development of the science of the present day out of the myths and speculations of ancient so-called philosophy; to show how the facts of modern science became established and displaced the older guesses, and how the latest conceptions and the current systems of physical science took shape and became recognized in their true character, and their now known relations, one to another. The ideas of the old philosophers, crude as they were, contained the germ of the modern science, as the grain of the proverbial wheat was embedded in the bushel of chaff; it was there, and that is the interesting fact to-day. Its discovery and identification required centuries, and an unimaginable amount of hard work and acute thought; but the idea once reached and defined, its relations to the nascent science once ever so faintly recognized, further progress became certain and the final construction of the perfect system only a matter of time.

In the *Medical Record*, Dr. C. G. Currier recommends that for destroying all germs in water it be kept at or near the boiling point for fifteen minutes. Five minutes' heat, he says, is sufficient to destroy all harmful micro-organisms. Still less time suffices to destroy the disease-producing varieties, which are recognized as liable to occur in water. Thus merely raising to the boiling point a clear water containing the micro-organisms of malarial disorders, typhoid, cholera, diphtheria, or of suppurative processes, and allowing it to gradually cool, insures the destruction of these germs. They are also destroyed by keeping the water for from a quarter of an hour to half an hour at a temperature of 170 degrees C. Occasionally, however, very resistant but harmless bacteria may get into water. The brief heating renders them safe for eating purposes; but when it is desired to destroy every micro-organism that may be present in a contaminated water, it should be heated for one hour and allowed to cool slowly. It may then be used for cleaning wounds, or for alkaloidal solutions, which will keep indefinitely if no germs be introduced after the solution has been heated.

"When we hear earnest and pious men clamoring for the state to 'put down' this because it is 'so wrong,' or to enforce that because it is 'so right,'" says the Bishop of Peterborough, "insisting, that is to say, that the state shall constitute itself the guardian of men's souls as it is the guardian of their bodies, and as such that it should repress all vice and all irreligion as it is bound to repress all crime—we are amazed that they do not see what results would follow from their principles if logically carried out. It was during the brief but terrible reign of the Saints in England, and those who know what a sour and sullen and dreary tyranny that reign established, what hypocrisy it fostered, and what a wildly licentious reaction it produced, may well view with anxiety symptoms of an attempt to revive such a government among us now; believing that it would result in a fussy, prying, omnipresent and utterly unendurable rule of faddists and of fanatics, to be followed after a time by just such an outburst of licentiousness as marked the period of the Restoration. It is for this reason, that I, for one, do not care to see the sanction of Christianity invoked on behalf of any schemes of political change."

At a recent Quaker quarterly meeting, which a third of a century ago had a numerous membership, only one venerable Quakeress was present, the last of her race, says the *Boston Herald*. The Quakers have declined in numbers and influence until they have ceased to be an appreciable element in our religious and social life. It is reported that there is only one Quaker community in the country which is prosperous, and that is succeeding, not because its members have declined to wear drab clothing, or, as Southey said, have ceased to "religiously use illegitimate English," but because, being still Quakers, they have taken hold heartily of the religious work that lay before them, and have done it as the old and original Quaker would have done it, had they been living at the present time.

HYPNOTISM: MODES OF OPERATING AND SUSCEPTIBILITY.

BY PROF. WILLIAM JAMES.

IV.—CONCLUDED.

THE SYMPTOMS OF TRANCE.

[From the Chapter on "Hypnotism" in Prof. James' forthcoming work, "Principles of Psychology," printed from the author's duplicate page proofs with the permission of the publishers, Henry Holt & Co., New York.]

Changes in the nutrition of the tissues may be produced by suggestion. These effects lead into therapeutics—a subject which I do not propose to treat of here. But I may say that there seems no reasonable ground for doubting that in certain chosen subjects the suggestion of a congestion, a burn, a blister, a raised papule, a bleeding from the nose or skin, may produce the effect. Messrs. Beaunis, Berjon, Bernheim, Bourru, Burot, Charcot, Delbœuf, Dumontpallier, Focachon, Forel, Jendrassik, Krafft-Ebing, Liébault, Liégeois, Lipp, Mabille, and others have recently vouched for one or other of these effects. Messrs. Delbœuf and Liégeois have annulled by suggestion, one the effects of a burn the other of a blister. Delbœuf was led to his experiments after seeing a burn on the skin produced by suggestion, at the Salpêtrière, by reasoning that if the idea of a pain could produce inflammation it must be because pain was itself an inflammatory irritant, and that the abolition of it from a real burn ought therefore to entail the absence of inflammation. He applied the actual cautery (as well as vesicants) to symmetrical places on the skin, affirming that no pain should be felt on one of the sides. The result was a dry scorch on that side, with (as he assured me) no aftermark, but on the other side a regular blister with suppuration and a subsequent scar. This explains the innocuity of certain assaults made on subjects during trance. To test simulation, recourse is often had to sticking pins under their finger nails or through their tongue, to inhalations of strong ammonia, and the like. These irritations, when not felt by the subject, seem to leave no after consequences. One is reminded of the reported non-inflammatory character of the wounds made on themselves by dervishes in their pious orgies. On the other hand, the reddening and bleedings of the skin along certain lines, suggested by tracing lines or pressing objects thereupon, put the accounts handed down to us of the stigmata of the cross appearing on the hands, feet, sides, and foreheads of certain Catholic mystics in a new light. As so often happens, a fact is denied until a welcome interpretation comes with it. Then it is admitted readily enough; and evidence judged quite insufficient to back a claim, so long as the church had an interest in making it, proves to be quite sufficient for modern scientific enlightenment, the moment it appears that a reputed saint can thereby be classed as "a case of hystero-epilepsy."

There remains two other topics, viz., post-hypnotic effects of suggestion, and effects of suggestion in the waking state.

Post-hypnotic, or deferred suggestions are such as are given to the patient during trance, to take effect after waking. They succeed with a certain number of patients even when the execution is named for a remote period—months or even a year, in one case reported by M. Liégeois. In this way one can make the patient feel a pain, or be paralyzed, or be hungry, or thirsty, or have an hallucination, positive or negative, or perform some fantastic action after emerging from his trance. The effect in question may be ordered to take place not immediately, but after an interval of time has elapsed, and the interval may be left to the subject to measure, or may be marked by a certain signal. The moment the signal occurs, or the time is run out, the subject, who until then seems in a perfectly normal waking condition, experiences the suggested effect. In many instances, whilst thus obedient to the suggestion, he

seems to fall into the hypnotic condition again. This is proved by the fact that the moment the hallucination or suggested performance is over he forgets it, denies all knowledge of it, and so forth; and by the further fact that he is "suggestible" during its performance, that is, will receive new hallucinations, etc., at command. A moment later and this suggestibility has disappeared. It can not be said, however, that relapse into the trance is an absolutely necessary condition for the post-hypnotic carrying out of commands, for the subject may be neither suggestible nor amnesic, and may struggle with all the strength of his will against the absurdity of this impulse which he feels rising in him, he knows not why. In these cases, as in most cases, he forgets the circumstance of the impulse having been suggested to him in a previous trance; regards it as arising within himself; and often improvises, as he yields to it, some more or less plausible or ingenious motive by which to justify it to the lookers on. He acts, in short, with his usual sense of personal spontaneity and freedom; and the disbelievers in the freedom of the will have naturally made much of these cases in their attempts to show it to be an illusion.

The only mysterious feature of these deferred suggestions is the patient's absolute ignorance during the interval preceding their execution that they have been deposited in his mind. They will often surge up at the preappointed time, even though you have vainly tried a while before to make him recall the circumstances of their production. The most important class of post-hypnotic suggestions are, of course, those relative to the patient's health—bowels, sleep, and other bodily functions. Among the most interesting (apart from the hallucinations) are those relative to future trances. One can determine the hour and minute, or the signal, at which the patient will of his own accord lapse into trance again. One can make him susceptible in future to another operator who may have been unsuccessful with him in the past. Or more important still in certain cases, one can, by suggesting that certain persons shall never be able hereafter to put him to sleep, remove him for all future time from hypnotic influences which might be dangerous. This, indeed, is the simple and natural safeguard against those "dangers of hypnotism" of which uninstructed persons talk so vaguely. A subject who knows himself to be ultra susceptible should never allow himself to be entranced by an operator in whose moral delicacy he lacks complete confidence; and he can use a trusted operator's suggestions to protect himself against liberties which others, knowing his weakness, might be tempted to take with him.

The mechanism by which the command is retained until the moment for its execution arrives is a mystery which has given rise to much discussion. The experiments of Gurney and the observations of M. Pierre Janet and others on certain hysterical somnambulists seem to prove that it is stored up in consciousness; not simply organically registered, but that the consciousness which thus retains it is split off, dissociated from the rest of the subject's mind. We have here, in short, an experimental production of one of those "second" states of the personality of which we have spoken so often. Only here the second state coexists as well as alternates with the first. Gurney had the brilliant idea of tapping this second consciousness by means of the planchette. He found that certain persons, who were both hypnotic subjects and automatic writers, would if their hands were placed on a planchette (after being awakened from a trance in which they had received the suggestion of something to be done at a later time) write out unconsciously the order, or something connected with it. This shows that something inside of them, which could express itself through the hand alone, was continuing to think of the order, and possibly of it alone. These researches have opened a new vista of possible experimental investigations into the so-called "second" states of personality.

Some subjects seem almost as obedient to suggestion in the waking state as in sleep, or even more so, according to certain observers. Not only muscular phenomena, but changes of personality and hallucina-

tions are recorded as the result of simple affirmation on the operator's part, without the previous ceremony of "magnetizing" or putting into the "mesmeric sleep." These are all trained subjects, however, so far as I know, and the affirmation must apparently be accompanied by the patient concentrating his attention and gazing, however briefly, into the eyes of the operator. It is probable therefore that an extremely rapidly induced condition of trance is a prerequisite for success in these experiments.

I have now made mention of all the more important phenomena of the hypnotic trance. Of their therapeutic or forensic bearings this is not the proper place to speak. The recent literature of this subject is quite voluminous, but much of it consists in repetition. The best compendious work on the subject is "Der Hypnotismus," by Dr. A. Moll (Berlin 1889; and just translated into English, New York, 1890), which is extraordinarily complete and judicious. The other writings most recommendable are subjoined in the note.* Most of them contain a historical sketch and much bibliography. A complete bibliography has been published by M. Dessoir (Berlin, 1888).

* Binet and Féré, "Animal Magnetism," in the International Scientific Series. A. Bernheim, "Suggestive Therapeutics," New York, 1890. J. Liégeois, "De la Suggestion" (1890). E. Gurney, two articles in *Mind*, vol. ix. To which may be added: J. Cadwell, "How to Mesmerize." C. Lloyd Tackey, "Psycho-Therapeutics," Second Edition 1890. Björnström, "Hypnotism; its History and Present Development," 1890. J. G. Kendrick, article Animal Magnetism in *Encyclopedia Britannica*, 9th Edition, (Reprinted).

WHY BIRDS MIGRATE.

By R. McMillan.

Once upon a time, long before man appeared on the earth, this island was part of Europe. There were no Straits of Dover, no German Ocean, no Irish Sea, no dividing channels or silver streaks then. The elephant, the bear, the rhinoceros, the wolf, and the wild bull roamed over this part of the world, and left their bones in caves by river sides to tell their story. That was a long time ago, a very long time ago, historically, because there were no newspapers nor books then, nor kings nor men for them to rule over. But it is not a long time ago geologically, for it all happened during the most recent of all geological periods. This is what happened. It began to grow very cold in Europe, and the winters were so long and bitter that no bird could live through them. The summer came again, of course, and it was a warm, pleasant, but short season, and very few birds could reach our lands from the warmer places in the south. Now the winters grew longer and colder, and the summers grew shorter and warmer, and as the centuries rolled on it came to pass that all the land we now call Great Britain was covered with ice, and no beast or bird could live through the cruel winter. When summer came the hot sun tried to melt the mountains of ice, but it was no use, for the summer was short and the ice was cold, so all the lions and tigers and elephants died, or else wandered away, driven by the cold to the south. There were no Straits of Gibraltar in the olden time before the ice came, so the wild beasts could wander away and away until they reached the summer lands of southern Africa. Now watch what took place in the north. We had what scholars call the "Glacial Age," when all the northern hemisphere was covered with ice all the year round, so that bird life was an impossibility. The moving masses of ice, coming down from the frozen north, caught up blocks of stone in their passage and wrote their names on rocky mountain tops and on the rocky faces of sloping hills. We know the ice-sheets were there, because when we dig the clay from off some high hill we find, buried beneath it, the visiting card of the Frost King, and the "striae," as the geologist calls the characters, tell in what direction the mass was moving. How long ago was that—ten thousand years? More than that! Twenty thousand? More than that! Double that, and double it again, and double it again, and you will not have come to the beginning of the great ice age. One great scholar affirms on the best of astronomical authority that the glacial age began 240,000 years ago and ended 80,000 years ago; but, my reader, you need not

believe that unless you like. Go and study the subject yourself, and you will find how difficult it is. But you must believe in a glacial age in England, because nobody can deny it, and you can see the proofs of it on every hand for yourself. Now see what we have found. All the birds and beasts and creeping things, with very, very few exceptions, had to leave our land. Then, when the glacial age was over, we had a different state of things. The Straits of Gibraltar would not let the beasts come back, even if they had wanted to; so the lion, and the elephant, and the monkey moved southward in their search for a living, and we find them there now. The birds found Northern Africa a very nice place in the rainy season, when food was plentiful; but when the hot, dry summer came on, and all the land was baked as hard as iron, they could scarcely live at all, so they came over towards the snow line where it was still triumphant, and where worms and flies could still exist in plenty. The swift—let us take one of them for an example—could come away from the scorching African heat in our springtime, find a nice climate here, mate, lay its eggs, bring forth its young, and have a good time, all before the cold weather comes on again. Then it could fly back again over the straits to Africa for the winter time. But Nature never said "Come along, dear." If the swift did not fly away in the autumn, the cold winter would kill it, that was all. Only those ones lived that had the sense to fly to southern lands at the end of our English summer. Now, the young ones which were born here followed their parents, and thousands of generations fixed the habit. The baby ant is born with the habits of ancestral ants, and the chicken breaking out of its shell pecks at a grain of corn, though it never saw a grain of corn before. So the birds and the beasts inherit the habit of migrating, not because they have sense, not because they are guided by a kind nature, but because they must obey the habit which they have inherited. Nature is not kind. Nature is not fickle. Nature is not personal. Nature is a term which we use to denote we know not what, but of this we may be certain—"Nature forgives no debt and fears no grave."

LIVERPOOL, ENG.

LOOKING FORWARD AGAIN.

BY WARREN CHASE.

Glancing at history and looking over the present condition of our and other countries, we can project something for the future consistent with the past. We see the local agitators and individual cranks trying to turn society this way and that with as little effect as a single engine would have on the machinery of the country. Social revolutions and evolutionary progress never rise and progress from local and isolated efforts. The Shakers, Oneida Communists, Rappites, Zoarites, Icarians, religious and Spiritualist communities, each retired and located as a colony, have very little if any influence on the public sentiment of the country. Reformers who separate themselves in that way from society at large lose their usefulness, if they have any.

A few days ago I saw a notice of the formation of a colony in Iowa that intended to go to Louisiana, purchase a large tract of land there and try to live as nearly as possible on Bellamy's plan of social life as described by him for a hundred years hence. Of course the members of the colony do not expect the people, even those around them, to adopt it, or if they do they will be as much mistaken as other societies have been and will be. Public sentiment must become enlightened and control legislation, both national and state, to effect the changes and reforms demanded by evolution for the general welfare. The time is not far distant when some important changes must be adopted and some giant evils be removed as the burdens are becoming too heavy for the people to bear much longer.

Land titles must be limited to occupancy. Corporation stocks and debts on which the people pay interest must be limited to cost of plants, and useless monopolies, the express companies and patent laws must be abolished. Money must be supplied by the government in quantity to reduce interest to the increase by the united efforts of capital and labor, which

is about three per cent. per annum. Families must not be robbed of their homes by any kind of debts, and many lesser evils must be removed by legislation and will be when the people say it shall be done.

A peep in another direction presents a sanitary reform that must come with the rest. It has become a settled fact that the cemeteries in and near our great cities are a source of pestilence and constantly rendering the air and water impure for miles around, and growing worse annually, and some other mode of disposing of dead bodies must be found. It would not be difficult to find one were it not for the ridiculous superstitions on which Catholic, and largely Protestant Christians, found their hope and belief in a future life which, according to the New Testament theory—and the old has none—depends on a resurrection of the bodies. As H. W. Beecher said, this prejudice against cremation will be hard to overcome, but the sanitary demands must be heeded. Every large city should have a crematory and use it for all bodies of which it has the disposal. Slowly the practice would overcome the superstition, and even the consecrated and holy grounds of the Catholics would yield to reason and the requirements of health. The heaven is at work, in several measures of meal.

COBDEN, ILL.

HYPNOTISM AND THE MEDICAL DOCTORS.

BY C. H. MERRY.

If the public prints are at all reliable "Hypnotism" is a very live subject just now instead of being what the name implies a condition of partial or profound sleep. There has been a deal of "camel swallowing and choking at gnats" by a certain class of unscientific scientists in getting the oft-resurrected child of Mesmer posed before the world in a becoming manner and as they believe under the proper alias. "Hypnotism" is a very high-sounding as well as meaningless name. The term "Neuro-Hypnotism" enables learned (?) doctors to employ a vocabulary of mysterious and high-sounding names that invariably insure the most profound attention while they are emptying their Pandora's box of such meaningless terms as "suggestion" and "auto-suggestion" on the platform of public opinion.

Strange, is it not, that the medical doctors who are now clamoring for the exclusive right to practice "Hypnotism" belong to the same school that for the last hundred years has denounced mesmerism and the trance condition as things having no existence except in the disordered minds of "long-haired men and short-haired women"? Being firmly convinced that mesmerism, animal magnetism, the trance condition and "Hypnotism" are one and the same thing, that they all emanate from one source, the spiritual, it behooves the medical doctors to beware how they take the new Moses, "Hypnotism," to their hearts for it may not down so readily and for so long a time as its predecessors, mesmerism, animal magnetism and the trance condition, should they tire of it, as they surely will.

Entertaining none but kindly feelings towards medical doctors and knowing their great aversion to anything having the taint of Spiritualism about it, I will suggest that this new fad of theirs is nothing more nor less than Spiritualism pure and simple. The sooner they stop "fooling" with it the better for their peace of mind and professional reputation. By heeding this friendly advice they will be saved the chagrin of being forced to-morrow as it were to denounce and trample under foot the very thing they are sustaining and vouching for to-day. Of one thing the medical practitioner may rest assured, viz., that "Hypnotism" like its predecessors, mesmerism, animal magnetism and Spiritualism can never be a subject for the scalpel, the saw or the probe, and for this reason if for no other will always fail to fulfill the requirements of the medical doctors.

C. H. MERRY.

YAZOO CITY, MISS.

THE CONFLICT BETWEEN LABORERS AND CAPITALISTS.

The following remarks on a subject of current public interest THE JOURNAL is permitted to copy from a

letter written by Dr. Edmund Montgomery to his friend, Mr. B. F. Underwood:

It seems to me that the conflict—not between labor and capital, for there is no conflict here—but between laborers and capitalists, has become too much of an inveterate class conflict over the entire industrial world to admit of any equitable compromise. Capitalists, driven by the competition of nations for the world's trade, are after cheap labor, and consequently against prosperous laborers. Laborers on the whole are after higher wages and less work, and are by no means inclined to share the risks of capitalistic enterprise. The antagonism of the two classes is complete.

The capitalists have it in their power to crush the aspirations of the laboring class, and will do it. They will never consent to share their profits with their wage slaves. Just notice what has happened in Germany. The Emperor, desirous to quell the socialistic movement by bettering through favorable legislation the condition of the laborers, was speedily informed that by doing so he would inevitably ruin the industry of the nation, rendering Germany incapable of competing with other nations for the world's trade. The international congress entered upon its labors with the understanding that nothing would be done sensibly to heighten the cost of production. The main result of it all was that a powerful capitalistic league was organized in order to control labor in the interest of capitalistic production. In this competitive race of nation against nation, the one that commands the cheapest efficient labor is sure to win. This indeed is the capitalistic game at present and for a good while to come. Perhaps until China with its abundant natural resources and its teeming, frugal population of efficient workers will beat them all. The scramble for colonial possessions is working against the formation of international syndicates, which otherwise would concentrate the capitalistic interests of the different nations and therewith bring the social malady to a rapid crisis.

Meanwhile rationalistic socialism is imbuing the laboring masses with its doctrines. The laborers themselves, in their present state, are an unfavorable, refractory material for the constitution of a socialistic democracy. But the promise of deliverance from capitalistic bonds allures them to enlist on its side. On the continent of Europe, following LaSalle's teaching, the hope of the socialistic leaders is eventually to induce the government to legislate in favor of labor and ultimately to institute complete state socialism. In England philanthropic socialists are busy educating the laborers so as to fit them for collective coöperative production. Here the educated non-capitalists are becoming aware that the present industrial system is leading to plutocratic despotism, involving their own enslavement. They are at present wavering between the individualistic and the socialistic ideal, between mere voluntary coöperation in industry and organization of all industries under expert administration, as decided upon by a majority of those who compose the nation.

Anarchistic preaching will remain as ineffective on the whole as Christian preaching. And this for the simple reason that it is the existing social organization and not the influence of a far-off ideal that determines at any moment the moral standard from which the units of the community have their moral inspirations. Progressive social organization has always preceded and will always precede the individual morality of the mass of mankind, being in verity the formative cause of such morality—affording the conditions under which such morality can alone effectively develop.

To know human nature is to understand the hopelessness of anarchism. To do one's duty toward one's neighbor, keeping the ten commandments, is child's play compared with being of one mind and will as to what conduces to the welfare of society at large. But the civilizing interests of human individuals are socially so interwoven that whoever does not assist in furthering the welfare of the community, injures it positively. Hence the insufficiency of individualism.

KANT A SPIRITUALIST.

In a lecture on "The Power Behind the Universe," E. D. Fawcett says this of the later views of the great thinker of Königsberg:

"Into Kant's notable contributions to the theory of History, Astronomy and Anthropology, it is not here necessary to digress. Touching other more relevant issues, there are indications that in his later years he inclined to a belief in Palingenesis for the 'soul.' He also expresses himself favorable to the view that a world of supersensuous beings environs this planet, and that the establishment of communication with such beings is only a matter of time. Kant, indeed, was far too acute not to see that a speculative Agnosticism (while shutting out the possibility of absolute knowledge of realities), can not possibly assert that there is no plane of relative or phenomenal experience except that called the 'physical world.' Contra-

wise there may be innumerable strata of materiality, all alike relative to the consciousness of their 'perceptants.' This view, indeed, would be endorsed to the full by Hindu Advaita philosophy. It is conceivable, also, that there exist intelligences untrammelled by the conditions of our relative human perception and thinking. So much for these often conveniently-ignored portions of his system. With regard to the general criticism of his labors, it is agreed on all sides that in the sage of Königsberg we confront one of the profoundest thinkers in history. His influence has given an impetus of candor and thoroughness to all subsequent philosophy worthy of the name, and it is essential to the student to first review his standpoint before running up a possibly ramshackle system of his own. Spots on this sun there are, and these, as was indeed necessary, not a few. Objection may be raised to his arbitrary partitioning of the 'faculties,' his patent hunt after symmetry, and his pedantic terminology. Thus, understanding and reason strike the psychological ear as artificial divisions resting on a mere quibble; the extraction of the concepts, in particular that of reciprocity from the disjunctive judgment, is often forced, while the derivation of the 'Ideas' from the form of the syllogism is almost grotesque. It would, moreover, in the present state of knowledge be out of the question to argue the *a priori* character of these latter as utilized by Kant. Touching the conditions of knowing, the disjointed-looking machinery embodied in the schemata of the imagination, the stereotyped concepts of the understanding, the really undeducted sensations, and the synthesis of apprehension, etc., has a strangely artificial ring. The elements in question lack the necessary fusion. Then, again, Kant is undeniably open to Herbert Spencer's indictment of dealing only with the consciousness of the adult individual man, which is quite other in composition to that of the infant in arms, if careful inference from observation counts for anything.* It is clear, for instance, that our sensations of sound and smell do not primarily involve any space attributes whatever. I would also add in this connection the consideration that, while holding space and time to be the forms of sensations, Kant does not at all make it clear how or on what principle the sensations in question are arranged and distributed in the detail. The mode of disposition in order of co-existence, simultaneity and succession is the crux. Assuming this to be determined by the pure Ego, the idealist drift of the 'Critique' becomes still more accentuated. With the whole question of space and time we must deal hereafter."

[It remained for Herbert Spencer to apply evolution to mind and to show that Kant's "forms of thought," although *a priori* to the individual are experiential to the race, in other words were acquired in the evolutionary process. Says John Fiske: "Though Kant was one of the chief pioneers of the doctrine of evolution, having been the first to propose and to elaborate in detail the theory of the nebular origin of planetary systems, yet the conception of a continuous development of life in all its modes, physical and psychical, was not sufficiently advanced in Kant's day, to be adopted into philosophy. Hence in his treatment of mind, as regards both intelligence and emotion, Kant took what may be called a statical view of the subject; and finding in the adult, civilized mind, upon the study of which his systems of psychology and ethics were founded, a number of organized moral intuitions and an organized moral sense, which urges men to seek the right and shun the wrong, irrespective of utilitarian considerations of pleasure and pain, he proceeded to deal with these moral intuitions and this moral sense as if they were ultimate facts, incapable of being analyzed into simpler emotional elements.... So long as the subject is contemplated from a statical point of view, so long as individual experience is studied without reference to ancestral experience, the follower of Kant can always hold his ground against the follower of Locke in ethics as well as in psychology. When the Kantian asserts that the intuitions of right and wrong, as well as the intuitions of time and space, are independent of experience, he occupies a position which is impregnable, so long as the organizations of experiences through successive generations is left out of the discussion.... Admitting the truth of the Kantian position that there exists in us a moral sense for analyzing which our individual experience does not afford the requisite data and which must therefore be regarded as ultimate for each individual, it is nevertheless open to us to inquire into the emotional antecedents of this organized moral sense as indicated in ancestral types of physical life. The inquiry will result in the conviction that the moral sense is not ultimate, but derivatives, and that it has been built up out of slowly organized experiences of pleasures and pains.]

* "Principles of Psychology," Vol. II., p. 181.

The worth of a state in the long run, says Mill, is in the worth of the individuals composing it.

ADVANCE OF SCIENCE IN THE LAST HALF CENTURY.

By T. H. HUXLEY, F. R. S.

[CONTINUED.]

PROGRESS FROM 1837 TO 1887.

I am conscious that in undertaking to give even the briefest sketch of the progress of physical science, in all its branches, during the last half century, I may be thought to have exhibited more courage than discretion, and perhaps more presumption than either. So far as physical science is concerned, the days of Admirable Crichtons have long been over, and the most indefatigable of hard workers may think he has done well if he has mastered one of its minor subdivisions. Nevertheless, it is possible for any one who has familiarized himself with the operations of science in one department, to comprehend the significance, and even to form a general estimate of the value, of the achievements of specialists in other departments....

There is yet another prefatory remark which it seems desirable I should make. It is that I think it proper to confine myself to the work done, without saying anything about the doers of it. Meddling with questions of merit and priority is a thorny business at the best of times, and, unless in case of necessity, altogether undesirable when one is dealing with contemporaries. No such necessity lies upon me; and I shall therefore mention no names of living men, lest perchance I should incur the reproach which the Israelites, who struggled with one another in the field, addressed to Moses, "Who made thee a prince and a judge over us?"

AIM OF PHYSICAL SCIENCE.

Physical science is one and indivisible. Although for practical purposes it is convenient to mark it out into the primary regions of Physics, Chemistry, and Biology, and to subdivide these into subordinate provinces, yet the method of investigation and the ultimate object of the physical inquirer are everywhere the same.

The object is the discovery of the rational order which pervades the universe; the method consists of observation and experiment (which is observation under artificial conditions) for the determination of the facts of nature, of inductive and deductive reasoning for the discovery of their mutual relations and connection. The various branches of physical science differ in the extent to which, at any given moment of their history, observation on the one hand, or ratiocination on the other, is their more obvious feature, but in no other way; and nothing can be more incorrect than the assumption one sometimes meets with, that Physics has one method, Chemistry another, and Biology a third.

POSTULATES.

All physical science starts from certain postulates. One of them is the objective existence of a material world. It is assumed that the phenomena which are comprehended under this name have a "substratum" of extended, impenetrable, mobile substance, which exhibits the quality known as inertia, and is termed matter. I am aware that this proposition may be challenged. It may be said, for example, that, on the hypothesis of Boscovich, matter has no extension, being reduced to mathematical points serving as centers of "forces." But as the "forces" of the various centers are conceived to limit one another's action in such a manner that an area around each center has an individuality of its own, extension comes back in the form of that area. Again, a very eminent mathematician and physicist, the late Clerk Maxwell, has declared that impenetrability is not essential to our notions of matter, and that two atoms may conceivably occupy the same space. I am loth to dispute any dictum of a philosopher as remarkable for the subtlety of his intellect as for his vast knowledge; but the assertion that one and the same point or area of space can have different (conceivably opposite) attributes appears to me to violate the principle of contradiction, which is the foundation not only of physical science, but of logic in general. It means that A can be not-A.

Another postulate is the universality of the law of causation; that nothing happens without a cause (that is a necessary precedent condition), and that the state of the physical universe, at any given moment, is the consequence of its state at any preceding moment. Another is that any of the rules, or so-called "laws of nature," by which the relation of phenomena is truly defined, is true for all time. The validity of these postulates is a problem of metaphysics; they are neither self evident nor are they, strictly speaking, demonstrable. The justification of their employment, as axioms of physical philosophy, lies in the circumstance that expectations logically based upon them are verified, or, at any rate, not contradicted, whenever they can be tested by experience.

HYPOTHESES.

Physical science therefore rests on verified or un-

contradicted hypotheses; and such being the case, it is not surprising that a great condition of its progress has been the invention of verifiable hypotheses. It is a favorable popular delusion that the scientific inquirer is under a sort of moral obligation to abstain from going beyond that generalization of observed facts which is absurdly called "Baconian" induction. But any one who is practically acquainted with scientific work is aware that those who refuse to go beyond fact rarely get as far as fact; and any one who has studied the history of science knows that almost every great step therein has been made by the "anticipation of nature," that is, by the invention of hypotheses, which though verifiable, often had very little foundation to start with; and not unfrequently, in spite of a long career of usefulness, turned out to be wholly erroneous in the long run.

HYPOTHESES FRUITFUL EVEN WHEN ERRONEOUS.

The geocentric system of astronomy, with its eccentrics and its epicycles, was an hypothesis utterly at variance with fact, which nevertheless did great things for the advancement of astronomical knowledge. Kepler was the wildest of guessers. Newton's corpuscular theory of light was of much temporary use in optics, though nobody now believes in it; and the undulatory theory, which has superseded the corpuscular theory, and has proved one of the most fertile of instruments of research, is based on the hypothesis of the existence of an "ether," the properties of which are defined in propositions, some of which, to ordinary apprehension, seem physical antinomies.

It sounds paradoxical to say that the attainment of scientific truth has been effected, to a great extent, by the help of scientific errors. But the subject matter of physical science is furnished by observation, which can not extend beyond the limits of our faculties; while, even within those limits, we can not be certain that any observation is absolutely exact and exhaustive. Hence it follows that any given generalization from observation may be true, within the limits of our powers of observation at a given time, and yet turn out to be untrue, when those powers of observation are directly or indirectly enlarged. Or, to put the matter in another way, a doctrine which is untrue absolutely, may to a very great extent be susceptible of an interpretation in accordance with the truth. At a certain period in the history of astronomical science the assumption that the planets move in circles was true enough to serve the purpose of correlating such observations as were then possible; after Kepler, the assumption that they move in ellipses became true enough in regard to the state of observational astronomy at that time. We say still that the orbits of the planets are ellipses, because, for all ordinary purposes, that is a sufficiently near approximation to the truth; but, as a matter of fact, the center of gravity of a planet describes neither an ellipse nor any other simple curve, but an immensely complicated undulating line. It may fairly be doubted whether any generalization, or hypothesis, based upon physical data is absolutely true, in the sense that a mathematical proposition is so; but, if its errors can become apparent only outside the limits of practicable observation, it may be just as usefully adopted for one of the symbols of that algebra by which we interpret nature as if it were absolutely true.

The development of every branch of physical knowledge presents three stages which, in their logical relation, are successive. The first is the determination of the sensible character and order of the phenomena. This is Natural History, in the original sense of the term, and here nothing but observation and experiment avail us. The second is the determination of the constant relations of the phenomena, just defined, and their expression in rules or laws. The third is the explication of these particular laws by deduction from the most general laws of matter and motion. The last two constitute natural philosophy in its original sense. In this region, the invention of verifiable hypotheses is not only permissible, but is one of the conditions of progress.

Historically, no branch of science has followed this order of growth; but, from the exact dawn of knowledge to the present day, observation, experiment, and speculation have gone hand in hand; and, whenever science has halted or strayed from the right path, it has been, either because its votaries have been content with mere unverified or unverifiable speculation (and this is the commonest case, because observation and experiment are hard work, while speculation is amusing); or it has been because the accumulation of details of observation has for a time excluded speculation.

The progress of physical science, since the revival of learning, is largely due to the fact that men have gradually learned to lay aside the consideration of unverifiable hypotheses; to guide observation and experiment by verifiable hypothesis; and to consider the latter, not as ideal truths, the real entities of an intelligible world behind phenomena, but as a symbolic language, by the aid of which nature can be interpreted in terms apprehensible by our intellects.

And if physical science, during the last fifty years, has attained dimensions beyond all former precedent, and can exhibit achievements of greater importance than any former such period can show, it is because able men, animated by the true scientific spirit, carefully trained in the method of science, and having at their disposal immensely improved appliances, have devoted themselves to the enlargement of the boundaries of natural knowledge in greater number than during any previous half century of the world's history.

THREE GREAT RECENT ACHIEVEMENTS.

I have said that our epoch can produce achievements in physical science of greater moment than any other has to show, advisedly; and I think that there are three great products of our time which justify the assertion. One of these is that doctrine concerning the constitution of matter, which, for want of a better name, I will call 'molecular'; the second is the doctrine of conservation of energy; the third is the doctrine of evolution. Each of these was foreshadowed, more or less distinctly, in former periods of the history of science, and so far is either from being the outcome of purely inductive reasoning, that it would be hard to over rate the influence of metaphysical, and even of theological, considerations upon the development of all three. The peculiar merit of our epoch is that it has shown how these hypotheses connect a vast number of seemingly independent partial generalizations; that it has given them that precision of expression which is necessary for their exact verification; and that it has practically proved their value as guides to the discovery of new truth. All three doctrines are intimately connected, and each is applicable to the whole physical cosmos. But, as might have been expected from the nature of the case, the first two grew, mainly, out of the consideration of physico-chemical phenomena while the third, in great measure, owes its rehabilitation, if not its origin, to the study of biological phenomena.

1. STRUCTURE OF MATTER.

In the early decades of this century, a number of important truths applicable, in part, to matter in general, and, in part, to particular forms of matter, had been ascertained by the physicists and chemists.

The laws of motion of visible and tangible—or molar matter had been worked out to a great degree of refinement and embodied in the branches of science known as Mechanics, Hydrostatics, and Pneumatics. These laws had been shown to hold good, so far as they could be checked by observation and experiment, throughout the universe, on the assumption that all such masses of matter possessed inertia and were susceptible of acquiring motion in two ways, firstly by impact, or impulse from without; and secondly by the operation of certain hypothetical causes of motion termed "forces," which were usually supposed to be resident in the particles of the masses themselves, and to operate at a distance, in such a way as to tend to draw any two such masses together, or to separate them more widely.

With respect to the ultimate constitution of these masses, the same two antagonistic opinions which had existed since the time of Democritus and of Aristotle were face to face. According to one, matter was discontinuous and consisted of minute indivisible particles or atoms, separated by a universal vacuum; according to the other, it was continuous, and the finest distinguishable, or imaginable, particles were scattered through the attenuated general substance of the plenum. A rough analogy to the latter case would be afforded by granules of ice diffused through water; to the former, such granules diffused through absolutely empty space.

In the latter part of the eighteenth century the chemists had arrived at several very important generalizations respecting those properties of matter with which they were especially concerned. However plainly ponderable matter seemed to be originated and destroyed in their operations, they proved that as mass or body, it remained indestructible, and ingenerable; and that so far, it varied only in its perceptibility by our senses. The course of investigation further proved that a certain number of the chemically separable kinds of matter were unalterable by any known means (except in so far as they might be made to change their state from solid to fluid or *vice versa*), unless they were brought into contact with other kinds of matter, and that the properties of these several kinds of matter were always the same, whatever their origin. All other bodies were found to consist of two or more of these, which thus took the place of the four "elements" of the ancient philosophers. Further, it was proved that in forming chemical compounds, bodies always unite in a definite proportion by weight, or in simple multiples of that proportion, and that, if any one body were taken as a standard, every other could have a number assigned to it as its proportional combining weight. It was on this foundation of fact that Dalton based his reestablishment of the old atomic hypothesis on a new empirical foundation. It is obvious that if elementary matter con-

sists of indestructible and indivisible particles, each of which constantly preserves the same weight relatively to all the others, compounds formed by the aggregation of two, three, four or more such particles must exemplify the rule of combination in definite proportions deduced from observation.

In the meanwhile, the gradual reception of the undulatory theory of light necessitated the assumption of the existence of an "æther" filling all space. But whether this æther was to be regarded as a strictly material and continuous substance was an undecided point, and hence the revived atomism escaped strangling in its birth. For it is clear that if the æther was admitted to be a continuous material substance, Democritic atomism is at an end, and Cartesian continuity takes its place.

The real value of the new atomic hypothesis, however, did not lie in the two points which Democritus and his followers would have considered essential, namely, the indivisibility of the "atoms" and the presence of an inter-atomic vacuum; but in the assumption that, to the extent to which our means of analysis takes us, material bodies consist of definite minute masses, each of which, so far as physical and chemical processes of division go, may be regarded as a unit—having a practically permanent individuality. Just as a man is the unit of sociology, without reference to the actual fact of his divisibility, so such a minute mass is the unit of physico-chemical science—that smallest material particle which under any given circumstances acts as a whole.

"Molecule" would be the more appropriate name for such a particle. Unfortunately chemists employ this term in a special sense as a name for an aggregation of their smallest particles, for which they retain the designation of "atoms."

The doctrine of specific heat originated in the eighteenth century. It means that the same mass of a body, under the same circumstances, always requires the same quantity of heat to raise it to a given temperature, but that equal masses of different bodies require different quantities. Ultimately, it was found that the quantities of heat required to raise equal masses of the more perfect gases through equal ranges of temperature were inversely proportional to their combining weights. Thus a definite relation was established between the hypothetical units and heat. The phenomena of electrolytic decomposition showed that there was a like close relation between these units and electricity. The quantity of electricity generated by the combination of any two units is sufficient to separate any other two which are susceptible of such decomposition. The phenomena of isomorphism showed a relation between the units and crystalline forms; certain units are thus able to replace others in a crystalline body without altering its form, and others are not.

Again, the laws of the effect of pressure and heat on gaseous bodies, the fact that they combine in definite proportions by volume, and that such proportion bears a simple relation to their combining weights, all harmonized with the Daltonian hypothesis, and to the bold speculation known as the law of Avogadro—that all gaseous bodies, under the same physical conditions, contain the same number of units. In the form in which it was first enunciated this hypothesis was incorrect—perhaps it is not exactly true in any form; but it is hardly too much to say that chemistry and molecular physics would never have advanced to their present condition unless it had been assumed to be true. Another immense service rendered by Dalton, as a corollary of the new atomic doctrine, was the creation of a system of symbolic notation, which not only made the nature of chemical compounds and processes easily intelligible and easy of recollection, but, by its very form, suggested new lines of inquiry. The atomic notation was as serviceable to chemistry as the binomial nomenclature and the classificatory schematism of Linnaeus were to zoology and botany.

Side by side with these advances arose another, which also has a close parallel in the history of biological science. If the units of a compound is made up by the aggregation of elementary units, the notion that these must have some sort of definite arrangement inevitably suggests itself; and such phenomena as double decomposition pointed, not only to the existence of a molecular architecture, but to the possibility of modifying a molecular fabric without destroying it, by taking out some of the component units and replacing them by others. The class of neutral salts, for example, includes a great number of bodies in many ways similar, in which the basic molecules, or acid molecules, may be replaced by other basic and other acid molecules without altering the neutrality of the salt; just as a cube of bricks remains a cube so long as any brick that is taken out is replaced by another of the same shape and dimensions, whatever its weight or other properties may be. Facts of this kind gave rise to the conception of "types" of molecular structure, just as the recognition of the unity in diversity of the structure of the species of plants and animals gave rise to the notion of biological "types."

The notation of chemistry enabled these ideas to be represented with precision; and they acquired an immense importance when the improvement of methods of analysis, which took place about the beginning of our period, enabled the composition of the so-called "organic" bodies to be determined with rapidity and precision. A large proportion of these compounds contain not more than three or four elements, of which carbon is the chief; but their number is very great, and the diversity of their physical and chemical properties is astonishing. The ascertainment of the proportion of each element in these compounds affords little or no help towards accounting for their diversities; widely different bodies being often very similar, or even identical, in that respect. And, in the last case, that of isomeric compounds, the appeal to diversity of arrangement of the identical component units was the only obvious way out of the difficulty. Here again hypothesis proved to be of great value; not only was the search for evidence of diversity of molecular structure successful, but the study of the process of taking to pieces led to the discovery of the way to put together, and vast numbers of compounds, some of them previously known only as products of the living economy, have thus been artificially constructed. Chemical work at the present day is, to a large extent, synthetic or creative; that is to say, the chemist determines, theoretically, that certain non-existent compounds ought to be producible, and he proceeds to produce them.

It is largely because the chemical theory and practice of our epoch have passed into this deductive and synthetic stage, that they are entitled to the name of the "New Chemistry," which they commonly receive. But this new chemistry has grown up by the help of hypotheses, such as these of Dalton, and of Avogadro, and that singular conception of "bonds" invented to colligate the facts of "valency" or "atomicity," the first of which took some time to make its way; while the second fell into oblivion for many years after it was propounded for lack of empirical justification. As for the third, it may be doubted if any one regards it as more than a temporary contrivance.

But some of these hypotheses have done yet further service. Combining them with the mechanical theory of heat and the doctrine of the conservation of energy, which are also products of our time, physicists have arrived at an entirely new conception of the nature of gaseous bodies and of the relation of the physico-chemical units of matter to the different forms of energy. The conduct of gases under varying pressure and temperature, their diffusibility, their relation to radiant heat and to light, the evolution of heat when bodies combine, the absorption of heat when they are dissociated, and a host of other molecular phenomena, have been shown to be deducible from the dynamical and statical principles which apply to molar motion and rest; and the tendency of the physico-chemical science is clearly towards the reduction of the problems of the world of the infinitely little, as it already has reduced those of the infinitely great world, to questions of mechanics.

In the meanwhile, the primitive atomic theory, which has served as the scaffolding for the edifice of modern physics and chemistry, has been quietly dismissed. I can not discover that any contemporary physicist or chemist believes in the real indivisibility of atoms, or an inter-atomic matterless vacuum. "Atoms" appear to be used as mere names for physico-chemical units which have not yet been subdivided, and "molecules" for physico-chemical units which are aggregates of the former. And these individualized particles are supposed to move in an endless ocean of a vastly more subtle matter—the æther. If this æther is a continuous substance, therefore, we have got back from the hypothesis of Dalton to that of Descartes. But there is much reason to believe that science is going to make a still further journey, and in form, if not altogether in substance, to return to the point of view of Aristotle....

The so-called "vortex-ring" hypothesis is a very serious and remarkable attempt to deal with material units from a point of view which is consistent with the doctrine of evolution. It supposes the æther to be a uniform substance, and that the "elementary" units are, broadly speaking, permanent whirlpools, or vortices, of this æther, the properties of which depend on their actual and potential modes of motion. It is curious and highly interesting to remark that this hypothesis reminds us not only of the speculations of Descartes, but of those of Aristotle. The resemblance of the "vortex-rings" to the "tourbillons" of Descartes is little more than nominal; but the correspondence between the modern and the ancient notion of a distinction between primary and derivative matter is, to a certain extent, real. For this æthereal "Urstoff" of the modern, corresponds very closely with the *proté hute* of Aristotle, the *materia prima* of his mediæval followers; while matter, differentiated into our elements, is the equivalent of the first stage of progress towards the *eschate hute*, or finished matter, of the ancient philosophy.

If the material units of the existing order of nature

are specialized portions of a relatively homogeneous *materia prima*—which were originated under conditions that have long ceased to exist and which remain unchanged and unchangeable under all conditions, whether natural or artificial, hitherto known to us—it follows that the speculation that they may be indefinitely altered, or that new units may be generated under conditions yet to be discovered, is perfectly legitimate. Theoretically, at any rate, the transmutability of the elements is a verifiable scientific hypothesis; and such inquiries as those which have been set afoot, into the possible dissociative action of the great heat of the sun upon our elements, are not only legitimate, but are likely to yield results which, whether affirmative or negative, will be of great importance. The idea that atoms are absolutely ingenerate and immutable “manufactured articles” stands on the same sort of foundation as the idea that biological species are “manufactured articles” stood thirty years ago; and the supposed constancy of the elementary atoms, during the enormous lapse of time measured by the existence of our universe, is of no more weight against the possibility of change in them, in the infinity of antecedent time, than the constancy of species in Egypt, since the days of Rameses or Cheops, is evidence of their immutability during all past epochs of the earth's history. It seems safe to prophesy that the hypothesis of the evolution of the elements from a primitive matter will, in future, play no less a part in the history of science than the atomic hypothesis, which, to begin with, had no greater if so great an empirical foundation....

[TO BE CONTINUED.]

A SPIRIT SUSTAINING FOR THE TIME THE APPEARANCE OF A BODY.

By REV. FATHER EDMUND, C. P.

No doubt, there are ghosts and ghosts. I am no more a believer than the wisest of my readers in such goblins as the nursery maid frightened us with; or, again, in phantoms of the kind we heard about in “creepy” tales at school. But the word “ghost” properly means spirit or soul; and I do believe that departed souls are allowed now and then, and for some good reason, to visit friends on earth, and under the same appearance as to form, sometimes even as to dress, which they wore in this mortal life. I believe this because there is far too much evidence for the fact of such apparitions to leave it an open question with any unprejudiced mind.

But those who defend the existence of ghosts are generally under the disadvantage of not having seen one themselves. They can only speak from what they have heard or read. This enables the skeptic to jeer; and it is easy to raise a laugh on such a subject without either the wit or the amiableness of Byron's lines:

“Grim reader, did you ever see a ghost?
No; but you've heard—I understand: be dumb.
And don't regret the time you may have lost;
For you have got that pleasure still to come.”

I deem it, then, no small gain to my own belief in these apparitions that I have seen one myself, and without further prelude I proceed to the narration.

It was on the 11th of February, 1887. Our community here in Buenos Ayres, though smaller than usual at the time, was bravely carrying out our rule of rising at night to sing Office in choir. We follow here the custom of our North American province as to the hour for rising, viz., at two o'clock in summer, and at half past one in winter. February being a summer month in this part of the world, we had risen at two on the morning of the 11th, and had finished our Office at three; but, according to rule, we had to remain in choir, meditating, till half past three—then back to bed.

Now, here I must make a confession, since my story positively requires it. Our chief superior, or provincial (as we call him—though the province as such is not yet formed), had been away several months—having gone first to Rome and then to the United States; and we were eagerly awaiting his return. There was much disquietude among us about matters, and on this particular morning my own mind was unusually perturbed—so that, indeed, I had great difficulty in attending to the Divine Office. In fact, if the truth must be told, I had experienced for the first time (since becoming a religious) a severe temptation against continuing in community life; and had partially entertained it.

Well, when Matins and Lauds, with the regular prayers which follow, according to our custom, were over, I judged it a good move to go into the garden for a few minutes, to see if the fresh air would not calm me. As our house was then (it has been added to since), the choir was close to the garden—being at the end of a corridor which led out in the garden. So, forth I went.

The night was clear, though some light clouds were in the sky. No moon, but light enough to distinguish the trees and the plots for some little distance. (Be-

it remembered we have no twilight here, as in the North.) I was closing the door behind me, my hand still on the knob, when I perceived with some surprise the figure of a Passionist standing bareheaded about six yards from me, and on a patch of ground which had remained grassless, the stump of an old tree having been extracted there. This spot was round and completely covered by the habit of its occupant. It struck me as singular that he had chosen that particular spot to stand on, since he must have wetted his feet in crossing the grass to get to it. Besides, was it not Brother E., who was too ill to rise for choir? He was the only religious not in attendance that night, and I knew that none had left the choir but myself. It was the time of the “greater silence,” or I should have remonstrated with him for thus exposing himself to further illness.

But now, looking at the figure more closely, I saw that it was not Brother E. It was not tall enough for him, neither was the head his. The hair was of another color, and the outline of the face, as far as I could distinguish it, was very different. Besides, I reflected, Brother E. could not have gone into the garden without passing the choir door, which was wide open; so that we must have heard him.

Then who was it? Here a feeling of awe came over me. Could it be my dear friend, the provincial? Was he dead, and was this apparition meant to tell me so? (We had not even heard from him for an unusually long time, and were wondering what could be the reason.) The figure stood facing westward, away from me; and I caught but the profile of the face, and that too indistinctly to be sure of the features. But, for a minute, I thought it did look very like the provincial, and would have spoken but for feeling tongue-tied. The next minute, however, I reflected that it had not his height, and looked more like Brother A., who had died in Buenos Ayres two years before, and for whom I had prayed a good deal. Then, again, had it been a priest, I should have noticed the tonsure (the head being in a position to show it).

Well, I shall never forgive myself for not speaking. The apparition seemed waiting for me to do so, but I was too long in summoning courage. However, I did not retreat into the house. He was the first to move. With a motion like that of a bird taking wing, the figure shook itself out, dissolving from the head downward, and the last thing I saw was the black rim of the habit vanishing off the ground—off the bare spot of earth, which gleamed out under the starlight.

I walked down the steps and along the path for a couple of minutes before entering the house, and when I got back to the choir my feelings had indeed calmed down. I felt how very foolish I had been to let myself become so upset, and spent the remainder of the time until half past three in fervent prayer and renewal of confidence in our Blessed Lord and Lady, resolving to go to confession without delay, and never again to entertain for an instant the thought of giving up my religious vocation.

A few days after came a letter from the provincial, explaining his long silence, and gladdening us with the news that he was just about to sail from New York. So that it certainly was not his ghost I had seen—unless he had met with death on the voyage. But this possibility did not trouble me at all; for the more I thought on the question, the more sure I became that the spirit was that of Brother A.—a persuasion which gathered confirmation in my mind from the happy arrival of the provincial in due time. Moreover, the tranquilizing effect of the vision made me attribute it to the goodness of our Blessed Mother, who had sent it, I felt sure, as a warning in a moment of doubt and danger.

Now, if any one consider what I saw the result of “heated imagination,” I answer that my imagination was not working at all at the time I first saw the apparition, and that it became chilled rather than heated. Equally a fault must be the theory of “optical illusion” in the case. Moreover, the way in which the phantom disappeared—withdrawing deliberately and reluctantly, rather than vanishing—made me certain beyond doubt that I had seen a spirit sustaining for the moment the appearance of a body. Probably I shall never know for sure who my visitant was until I die, but his presence has left upon my memory an indelible impression while this mortal life shall last.—*The Ave Maria.*

KEATS ON MAN'S DESTINY.

One of the letters of Keats, the poet, contains an instance of deep thinking on the destiny of man which is of great interest. None can have read the poems of Keats without observing how he gathers around the thought of death the sensuous atmosphere in which he viewed life. But he had other thoughts on both death and life, vague, to be sure, and expressed in this extract with a naivete that is touching, but also with a profound intuition of truth. The reading of Robertson's “America” and Voltaire's “Age of Louis XIV” set him to reflecting upon the lamentable condition of the great body of the people of Peru and of France,

and thence on the hopelessness of the struggle of man against his environment. Suppose that man does improve by degrees his comfort, nevertheless “at each stage, at each ascent, there are waiting for him a fresh set of annoyances—he is mortal, and there is still a heaven with its stars above his head. The most interesting question that can come before us is: How far by the persevering endeavors of a seldom-appearing Socrates mankind may be made happy—I can imagine such happiness carried to an extreme—but what must it end in? Death—and who could in such a case bear with death—the whole troubles of life, which are now frittered away in a series of years, would then be accumulated for the last days of a being who, instead of hailing its approach, would leave this world as Eve left paradise.” But Keats believed in no such perfectibility, for “the inhabitants of the world will correspond to itself.” For “suppose a rose to have sensation, it blooms on a beautiful morning, it enjoys itself, but there comes a cold wind, a hot sun, it cannot escape it, it cannot destroy its annoyances—they are as native to the world as itself—no more can man be happy in spite, the worldly elements will prey upon his nature.” Then flashes upon Keats his idea of the world, not as a “vale of tears,” from which we are to be redeemed “by the interposition of God and taken to heaven,” but as a “vale of soul making.”

“There may be intelligences or sparks of the divinity in millions, but they are not souls till they acquire identities, till each one is personally itself. Intelligences are atoms of perception—they know and they see and they are pure—in short they are God. How then are souls to be made? How then are these sparks which are God to have identity given them—so as ever to possess a bliss peculiar to each one's individual existence? How but by the medium of a world like this? This is effected by three grand materials acting the one upon the others for a series of years. These three are the Intelligence, the human heart (as distinguished from intelligence or mind) and the World of Elemental space suited for the proper action of Mind and Heart upon each other for the purpose of forming the Soul or Intelligence destined to possess the sense of Identity.”

RELIGION AND THE CONSTITUTION.

In 1874 a petition was presented to congress, asking for an acknowledgment of God in the constitution. The petition was referred to the committee on the judiciary, which made the following report, February 18:—

“The committee on the judiciary, to whom was referred the petition of E. G. Goulet and others, asking congress for ‘an acknowledgment of Almighty God and the Christian religion, in the constitution of the United States,’ having considered the matter referred to them, respectfully pray leave to report:

“That, upon examination even of the meager debates by the fathers of the republic in the convention which framed the constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations of the old world, with great unanimity, that it was inexpedient to put anything into the constitution or frame of government which might be construed to be a reference to any religious creed or doctrine.

“And they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterward proposed in order to make the constitution more acceptable to the nation, none has ever been proposed to the states by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table.”

In this report the exact truth is told, namely, that the fathers of the republic carefully considered the matter of religion and the constitution, and kept them separate for good reason. That religion was not left out of the constitution by accident, is evident from the fact that the first amendment was added almost immediately after the adoption of the constitution.—*American Sentinel.*

Says the Boston *Globe*—referring to the exclusion of “Kreutzer Sonata” from the mail: Can this republic afford to permit such a precedent tending directly to the establishment of a government censorship over the books and papers that are printed and sold? The laws against obscene literature were surely never meant to apply to the standard works of great authors or to condemn the necessary discussion of the most vital questions of life.

WEDDED BLISS.

"Oh, come and be my mate!" said the Eagle to the Hen;
 "I love to soar, but then
 I want my mate to rest
 Forever in the nest?"
 Said the Hen: "I can not fly;
 I have no wish to try;
 But I joy to see my glorious mate career through
 the sky!"
 They wed, and cried: "Ah, this is love, my
 own!"
 And the Hen sat, the Eagle soared—alone.
 "Oh, come and be my mate!" said the Lion to the
 Sheep;
 "My love for you is deep.
 I slay, as lions should,
 But you are mild and good!"
 Said the Sheep: "I do no ill—
 Could not, had I the will—
 But I joy to see my noble mate pursue, devour and
 kill."
 They wed, and cried: "Ah, this is love, my
 own!"
 And the Sheep browsed, the Lion prowled—
 alone.
 "Oh, come and be my mate!" said the Salmon to
 the Clam,
 As about the bay he swam.
 "I know sea and stream as well;
 You know nothing but your shell."
 Said the Clam: "I'm slow of motion,
 But my love is all devotion.
 And I joy to have my mate traversing stream and
 bay and ocean."
 They wed, and cried: "Ah, this is love, my
 own!"
 And the Clam sucked, the Salmon swam—
 alone.
 —Charlotte Perkins Stetson, in Kate Field's Wash-
 ington.

In Mme. Adam's organ, *La Nouvelle Revue*, there is an interesting paper by M. Wickersheimer on "Woman's Suffrage in France." The writer's argument is that there is no real universal suffrage so long as the suffrage is extended only to the adult manhood of the country, yet he rightly maintains that, before endowing women with political rights, we should think of extending the sphere of their activity in civil life. Women are yearly employed in large numbers in the postal and telegraph services; the railway companies have in many instances put the level crossings under the charge of women; station-mistresses, taking the place of station-masters on the branch lines, have given full satisfaction to their employers. In business women have shown themselves possessed in a higher degree than men of "spirit of order and grasp of detail," and that, "therefore, to refuse women electoral rights, as regards judges in the commercial courts is an absolute denial of justice." In answer to the argument which is always brought against female suffrage in France, viz.: that the Republic is definitely hostile to clericalism, and that to give the vote to women is to run the risk of reintroducing a clerical régime, M. Wickersheimer urges with great force that the hostility between the priests and the Government of France is the result of wanton provocation on both sides, and that an element of reconciliation in politics between the two would be the most beneficial; by modifying the decisions of the state in religious matters toleration would become reciprocal. The concluding words of the article sum up its drift: "Therefore, I believe that an electorate of women, far from doing injury to the Republic, will, on the contrary, consolidate it, always on the condition that transitions shall be allowed to come slowly and in their time."

Good Housekeeping: The coming woman is anxiously awaited by the twentieth century. She is but a slip of a girl now, but when the new century dawns, with all its gracious promises, she will be there to meet it, equipped for its victories and its defeats. Indeed, is it too much to say that the girl, a woman then, may do much to prove that life is worth living in the new century? Society and civilization are to be determined largely by women. Whether they be allowed to vote or not, they will have a part in molding human life. This is a strategic point—the training of our girls. Mothers have a large responsibility put upon them in the nurture of their daughters. It is becoming increasingly difficult to lead them along the perilous path to a gracious womanhood. What

shall be the characteristics of the girl that will be wanted in 1900? (1) Genuine modesty; an intelligent purity of thought and act. Innocence is not prudery, ignorance is not virtue. Our girls should understand the perils and dangers that beset this temple of the body; they should have an exact and truthful knowledge of the mysteries of physical life. The bloom of the blushing peach is not impaired by insight into the mysteries of prenatal life, birth, and progress toward maturity. No shadow will lie on the consciousness of any maiden, because she is perfectly aware of the obligations the fact of her sex has conferred upon her. She should have a frank and genuine interest in those questions which the vile may have distorted to their own evil purposes, but which are a legitimate subject of thought. An honest, intelligent contact with physiological facts will be as a corset of steel to protect her maturing life. Modern life threatens genuine modesty in our girls; ignorance is often allured by flippant word into unwise thought. Modesty is the basis of all noble womanhood; it is the flower of maidenhood, the inexpressible charm of every young girl. It is not ignorance, a simpering prudery. It is the citadel of a pure heart.

Woman's Illustrated World: "I think young women of the present day attempt too great a variety of things. One thing at a time is a rule they seem to have forgotten." The speaker was a middle-aged woman who has herself achieved fame in several widely differing lines, and it is therefore evident that she did not mean that young women should confine themselves solely to one pursuit; yet a bystander asked if that was her meaning. "Indeed no!" replied the first speaker, who was Miss Amelia B. Edwards, musician, novelist, and Egyptologist. "Far from that! I mean only that one's time should not be frittered away in the attempt to do many things at the same moment. I notice that the young women of to-day will devote perhaps an hour a week to art, two to singing, as much more to the piano, an hour to hearing read a 'slimsy' paper relative to some episode, or perhaps even to a whole period of history, passing over centuries as if they were but moments, and for literature they read a few more or less intelligent book reviews, or listen to another slimsy paper from some one of the many men or women who seek to make a livelihood by preparing dilutions of history and literature for the benefit of those who are either too indolent to read and study for themselves or have undertaken so many things that they cannot study any one of them thoroughly. Two or three other hours of each week may be devoted to a language, and more time than all of these pursuits will unitedly claim, is employed by the young women in going from place to place and in talking about how busy they are."

These words of a woman like Miss Edwards should induce reflection on the part of parents, teachers, and the young themselves. It is very natural for bright, active young maids to wish to know everything, to be proficient in every study and accomplishment that attracts them; but they should learn to say no to themselves when this temptation besets them, or if they can not do this, their parents and teachers should do it for them.

A young lady architect only 22 years old is Miss Minerva Parker, who has achieved the distinction of having her plans accepted for the Queen Isabella Pavilion in connection with the Ladies' Department of the World's Fair. Miss Parker was born in Chicago, but she has been educated at Philadelphia. She studied at the Pryne Art School, took a two-years' course and graduated at the Franklin Institute, and finished her artistic education at the School of design. The young lady has a profitable business in Philadelphia, having already designed a number of artistic homes at Johnstown, Radnor, Elm Station, Overbrook, Lansdowne, Berwyn, and other places in Pennsylvania. Domestic architecture she considers her particular forte. Miss Parker is the only lady architect in Philadelphia, and there is only one other practicing in the United States, Mrs. Louisa Bethune of Rochester, N. Y.

Among the many employments open to women there is none which offers more certain remuneration than decorative designing. For some reason, however, schools in decorative design have not sprung up in any number, and those established have not been remarkably successful. In this work women learn very soon that if they compete with men they must do as good work as men do. The designs which they sell can have no fictitious value attached

to them. The manufacturers of wall paper do not care where their designs come from so long as they are a success. Individual women who have taken up decorative designing are receiving incomes varying from \$1,200 to \$2,000 a year as heads of industrial training schools. A good designer in wall paper can demand a much higher salary than the average teacher in the common schools.—*New York Tribune*.

The Boston *Globe*, apropos of the argument that if women vote they must fight, after noting the powers of the women of Dahomey, says: "The whole theory of brute force and courage as the measure of the right of a human being to have a voice in saying who shall rule him or her and spend his or her money is altogether unworthy of this enlightened age."

The women students have finally conquered Basle, which, alone among Swiss universities, has hitherto refused to admit them. A formal decree now allows them to matriculate regularly, but only by way of experiment; and it is stipulated that if the experiment does not work well, the doors of the university shall again be closed to women.

The Boston *Herald's* \$600 scholarship was won by a woman, of course, but we record with a glow of pride that a young man got the second scholarship, \$400, although there was a number of girl competitors. "Rah for us!"—*Exchange*.

LOW-GRADE HUMANITY.

II.

In the assimilation of widely-varying and ever-growing inferiority of old world nationalities pouring into the country in a steady stream, we have a fearful task that may well appall the bravest in our midst. So many vicious characteristics, evolved through centuries of unchecked license entirely foreign to American civilization, are constantly cropping forth and becoming grafted into our social life, that the more wholesome features of earlier history are fast being blurred out of shape or altogether blotted out. It is a question of deep import—which shall ultimately stamp out the other, the stirring nationality of our grand Pilgrim Fathers, or the loose outgrowth of unrestrained liberty that knows no limit short of vice and crime.

The nicotine-loving foreigners I described in a former paper, are as deeprooted in their fondness for lottery gambling and inordinate consumption of beer. It is claimed on undoubted authority that not less than thirty thousand dollars are spent each month in Cleveland in the Louisiana lottery swindle. I can well believe this from the sums periodically thrown away in this vicious pursuit by three hundred or more workmen of a certain shop, whose earnings do not average more than twelve shillings a day, a large number of whom spend from one to two dollars in each recurring monthly drawing.

The loss of money is a small feature of the demoralization entailed. So carried away are their minds on the chances hanging in the balance, so filled with exciting hopes and shining anticipations, that it is a great wonder how they manage to devote the needed attention to work. In vain to point out the folly of wasting hardly-earned wages on a swindling scheme that nets more than half of every dollar into the promoters' pockets, or to speak of the evil effects entailed on themselves.

They laugh to scorn the speaker's suggestions, demanding if poor men have not as good a right to place a small stake on the chance of winning a great one as have rich speculators in board of trade rooms and stock exchanges.

In an evil hour one received a prize of eight hundred dollars, with which he stepped up to the acme of these gambling workers' ambition—the ownership of a beer saloon. From this the fever of excitement became tremendous; scarcely anything was talked about save the drawing of big sums for nothing that would lift them out of the hard drag of labor; and more money than ever was gambled into the lottery den. A dozen times a day one with glistening eyes would shout: "I wish I'd have the luck to scoop five thousand dollars. Bet yer sweet life you wouldn't catch me fooling my time away niggering for a boss!" while another would scream: "Zas so! if I draw the ten-thousand-dollar prize I'll start a big brewery and make my liv' easy."

And so it went on, minds daily more and more unsettled, working for a living growing steadily more distasteful, and the desire to acquire sudden wealth out of nothing more deeprooted.

The gross ignorance of many of these deluded creatures was well shown in a circumstance that occurred only a few years ago. Nine Bohemians who had joined in the purchase of a ticket drew a prize of ten thousand dollars. Hastening to their favorite beer house in a perfect delirium of mad rejoicing, they essayed the pleasant task of dividing the grand fortune, while quaffing copious flagons of their loved beverage.

A thousand dollars to each was soon accomplished, but when it came to an equitable division of the remainder they were beat. The arithmetic of not one could fathom a problem of such abstruse depth. In vain they counted and figured, with the aid of much chalk and the checking off of the count on their fingers, and the exhilarating inspiration of potatoes many and deep. The day passed, and another, and another, running into weeks through the hot summer, with no better result than to make the saloon keeper fat, and the brains of the men more sodden and befogged. By mutual consent the beer drank during the time spent on the knotty problem was settled for out of the thousand dollars undivided; and just when the leaves of autumn began to fly over the black thoroughfares, it was suddenly discovered that the distracting attempts to reach the unsolved question were not now needed, since the last nickel of the sum was gone.

These men's desire for the stimulation of beer is something wonderful. So infatuated on this point are they, indeed, that a big brewery pouring out great wagon loads of the barrelled beverage is the grandest sight in the world, and a saloon the one dearest possession on earth they desire. Many of them do not seem to exist for any other pleasure or comfort than to gulp down a "pint," with another at the back, and yet a third one if money holds out. The lapse of time is often measured by the periods of enjoyment of this ecstatic bliss. As soon as lunch time approaches, one will suddenly stand erect, with beaming eye, as he exclaims with all the unctuous fervor of a man who sees the highest pitch of happiness within his reach: "I smell beer!" And long before quitting times scarcely anything is heard save anticipatory exclamations of delight in regard to a soon-coming "pint" of the malt nectar they will quaff.

If by chance the name of Adam and his home in paradise is alluded to, more than one voice will query: "Did old Adam have beer there? If he didn't I wouldn't give shucks to live in your paradise." One ancient stager, as he scooped a fresh quid of nicotine from the bowl of his black pipe, gave the novel belief, that in his opinion the real meaning of Adam's loss of paradise lay in the terrible misfortune of an earthquake destroying the only brewery, along with the entire stock of beer on hand!

And similarly as to heaven. I heard one man respond to a home missionary who was painting the joys and delights of the heavenly kingdom: "Any saloons in heaven? No! Then I don't want any of your dry heaven, full of chalk-faced temperance fanatics. I want a heaven that's full of ten-thousand-dollar lottery prizes and strong bock!"

How long will it take the assimilating throat of even advanced American institutions to educate such densely ignorant, low-grade material into civilized citizenship?

W. WHITWORTH.

CLEVELAND, O.

THE DETROIT EXPOSITION.

TO THE EDITOR: A wide field, level and green, of over forty acres, artificial lakes, the noble river on one side, in the middle of the ample space a building some 400 feet long and of fine proportions, with its acres of floors, and its bewildering display of articles of utility and beauty, in its rear acres of neat sheds for live stock and an endless display of farm and other mechanism, and booths and shows and restaurants, in line with the great central building an art museum with its hundreds of fine pictures and sundry business offices, steam cars, street cars and steamboats taking thousands to and from the city three miles eastward—all this is a glimpse of the Detroit Exposition, where for ten days an average of forty thousand persons have enjoyed themselves. Can it be described in detail? Not unless you give all your sixteen pages and then find them all too brief. Suffice it to say that it is up to the highest mark among such exhibits, and goes beyond our fair peninsula for its patrons and helpers.

What are some of its lessons? One that impressed me was the number and excellence of devices to lessen hard toil, to increase the products of labor, to bring com-

forts and conveniences to the many, to put what were the rare luxuries of the rich but yesterday in the homes of the people to-day. From the old scythe and hand rake (that easy rake for boys to use in the hay field at thought of which my back aches) to the mower and reaper is a long step toward ease to tired workmen. From the great old kitchen fireplace, with its heavy pots and kettles to be lifted on and off the swinging crane, over the hot blaze, to the modern cookstove is a change welcome to tired and heated women. The strong-armed man who has swung the sledgehammer in an old blacksmith's shop is very willing to see the trip-hammer do that work. The tendency of improved mechanism and late invention is to lighten the severity of human toil, to shift the burthen from tired muscles to nerve and brain. We shall ease up on these in due time, put electric force in place of steam and lessen the clang and clatter of machinery.

I saw in that central building neat and tasteful furniture, curtains, and ornaments of varied kinds, at prices such as would bring them into homes once bare of all such artistic helps to better living.

In the old days, a half century ago, I used to go to the cattle shows of our New England county towns,—wonderful to the boys and girls but meager compared to this exhibit. Such a number of beautiful and powerful horses, of large and handsome cattle and sheep, could not then have been found.

Our live stock has improved. Has our human stock improved as much?

In less than thirty years the average weight of our wool fleeces has doubled and their quality improved. Have human bodies and brains grown finer and fitter for their work in like proportion?

Good breeding and good care in raising have done this for our dumb beasts—good work well done. Last, but greatest, comes the higher work of human perfection—study of the sacred laws of heredity, with care of the welcomed children, room for larger thought, for finer insight and spiritual culture. On that work we are more engaged than ever.

In the main building was the handsome booth of the Detroit Equal Suffrage Society, where a company of good women handed out thousands of documents and enrolled thousands of men and women who favor woman's political equality—her share in our state and national housekeeping which men now carry on in an awkward old-bachelor fashion, with the rooms smelling of whisky and the floors stained with dirty tobacco juice.

Satisfaction with the varied excellence of the exhibits and the large attendance seems to rule the hour. It is good for people of all creeds and classes to meet in terms of mutual amity and respect, good to see how the world is moving in material things, for back of the thing seen is the unseen thought from whence it sprang.

Phonographs were giving out their stored-up speeches to curious ears, telegraph and telephone were flashing messages fast and far, and I met those in the gathered multitude whose invisible wires had reached into the land beyond the border and brought them messages from the Spirit-world, telling of life more real than ours here. Yesterday the magnetic telegraph was a fancy, now it is a sober fact, as the spiritual telegraph will be in fit time.

Yours truly
DETROIT, MICH. G. B. STEBBINS.

"THERE IS NO DEATH."

Bishop Gilbert Haven, in his last sickness, showed the same playful disposition that was characteristic of him through life. One day, says his biographer, Rev. George Prentice, there had been too much conversation carried on with those around him, so that he grew greatly fatigued. Foreseeing remonstrance, he neatly flanked them by saying, "I think we have had quite too much talking here to-day. Don't you think so?" "Yes," said they. "Well then, we will have less to-morrow." One day his sister Hannah said, "Well Gilbert, we shall not be separated long." Shaking his finger at her in a threatening way, he said, "Now, Hannah, don't you dare to come to heaven before mother does!" One day his venerable mother had been lamenting over the prospect of losing him and so burying the last of her boys. He turned the silver lining of that cloud full upon her vision with the sudden response, "I tell you what, mother, your boys will give you a royal welcome into heaven!" The biographer mentions that the day before Bishop Haven's death, a friend who in their college days was second in a class in which the bishop was third, called. The dying man said, "You used to get ahead

of me in other days, but I have beaten you just a little this time." He said in his last hours, "I see no dark river. I am entering the gates of paradise. Now I know what the book means when it says, 'He shall never see death.' There is no death here, it is all glory, glory." His widowed sister had conversed with him about a personal message she had charged him with for her husband, his brother Wilbur. She now said remindingly: "Gilbert, you know what I told you to tell Wilbur?" "Yes," was the response, "I will remember it all, and deliver your message." Presently he said: "It is so delightful dying—it is so pleasant—so beautiful—the angels are here—God lifts me up in his arms—I can not see the river of death—it is all light—I am floating away from earth to heaven—I am gliding over into God." To Dr. Pierce he said: "I have not a cloud over my mind. It is all blessed. I know whom I have believed. I believe the gospel, all its precious truths." To Rev. Dr. Daniel Steele, he said: "O Dan, Dan, a thousand, thousand blessings on you. The Lord has been giving you great blessings and me little ones and now he has given me a great one. He has called me to heaven before you, the first to break the immortal triangle." Said Dr. Steele, "Do you find the words of Paul true, 'O Death, where is thy sting?'" "There is no death, there is no death! I have been fighting death for six weeks and to-day I find there is no death," he broke out. The last of his old friends to reach his bedside was Professor Lindsay. His exhaustion was such that his visitor made a short stay, and as he was going, the bishop made the apposite remark, "Good evening, Dr. Lindsay. When we next meet it will be good morning."

PROF. ELLIOTT COUES ON EVOLUTION.

Professor Elliott Coues, who has been passing vacation days down east, gave a lecture September 5th at Portland, Maine, on Evolution, by invitation of the Beecher Club, an association of ladies who meet for intellectual purposes. "In his masterly treatment of the subject," says the *Eastern Argus*, "Prof. Coues held the closest attention." The *Portland Daily Press* of September 6th, says:

Professor Coues has for many years been a teacher and lecturer upon cognate themes, having arrived at Darwinism by way of his own investigations. Assuming as his standpoint that the law of evolution is true, he expects to find its application universal in the material and in the spiritual aspects of nature. By means of a brief historical resume of ancient and later theories, he recognizes Darwinism to be none other than the exact scientific development of certain of the most ancient philosophies of which record is preserved. He illustrates phylogeny, or the evolution of species, by familiar examples taken from well known facts of ontology, or the evolution of individuals, arguing that what has been demonstrated true of all the individuals of species must be true of that species. He referred to the fact that modern orthodox evolution, commonly named Darwinism after its most illustrious interpreter, deals exclusively with the material conditions of organism; then, continuing the theme from a point where Darwin and his disciples are content to leave it, Professor Coues applied the same principles to the question of evolution of mind, and also of spirit, as bearing upon the probable future destiny of man as well as upon the present problem of sociology. He drew a sharp contrast between the fearless desire for verity of the genuine scientific spirit and the ecclesiastical dogmatism which, he said, basing certain of its beliefs on Jewish myths and on misconceptions of historic narrative refuses them to reasonable investigation; and he arraigned such orthodox churches as, he said, make themselves chief obstacles to the free evolution of the human mind in its moral, social and scientific aspects.

As a lecturer, Professor Coues is very effective in manner as well as matter. He has the courage of his convictions, and also the convictions of his courage, that of a true scientist, unafraid of whatever may be the conclusion of a clue to knowledge. His frank, easy manner immediately establishes an electric current of sympathy with his audience. And while conservative hearers occasionally receive a slight shock from his batteries, a moment of recovery shows him reverent of truth in nature and in religion, an iconoclast only of the decorations of falsehood or ignorance. The style of the lecturer, abounding in

trenchant strokes as well as in strong scientific argument, was adapted to the occasion, and took as its keynote the convictions which Professor Coues has earlier expressed in his famous semi-rhythmic rhapsody, the *Dæmon of Darwin*.



A REMARKABLE EXPERIENCE.

TO THE EDITOR: In 1878 I started from the City of Washington under the authority of the Mexican minister to make a trip through that country; although my business was of an official nature it had to be done secretly. The business I had in hand was regarded as very dangerous, so that after getting to the City of Mexico I was armed with full powers from three different departments of the Government, viz: civil, war and judiciary. When I arrived by stage at Queretaro, I was strangely impressed not to go on that day but to wait over one day, which I did; the stage upon which I traveled was that same day attacked by robbers and the next day I saw two of the dead bodies of the robbers dangling from a tree on the roadside where the stage had been attacked. I proceeded on my journey without any event of importance until one evening when reaching Lagunilla Solada I met the stage coming the other way, its sole passenger was an old acquaintance from the City of Durango, en route for the City of Mexico. He told that it was impossible to proceed beyond the city of Zacatecas, as several hundred robbers were robbing and killing between there and Fresnillo; after relating to me what had befallen those who had started with him he cautioned me against going forward without a large escort of cavalry. Upon my arrival at Zacatecas, I waited upon the Governor, Gen. Gracia de la Conda, who was shot a few years ago because he aspired to be president, and after making known to him my business he requested me to notify him when I would leave Zacatecas, and he would send an escort. Fully intending to do so when I left him, I retired for the night, slept well but was awakened after midnight by a voice speaking to me, saying—"Your life don't depend upon your head or your hairs." As I was then considerable of an adept in the ancient marvelous science of correspondence, I quickly understood the meaning of these words—for the head means wisdom and the hair of the head, the defense or protection therefrom; or in plain English, it was the same to me as if the voice had said—Go on without fear; your life is protected, and does not depend upon any measures you may devise for your own protection. Being aware that the stage for Durango would leave that morning at 4 o'clock I prepared and entered the stage; at that hour it was quite dark and I carried no weapon, because of my faith in a Divine Providence. About a mile or two from the city, as day was beginning to dawn, a passenger was taken in. Although he was dressed as a priest, I had a suspicion that he was one of the robber band, if not their chief which subsequently proved to be correct. After satisfying myself that he was the robber chief I began a conversation in a very artless, simple, truthful manner, yet of such a nature as was calculated to awaken his ardent patriotism, and it is a rare thing to find a Mexican who is not intensely patriotic, giving him some general details of how I managed to travel without personal baggage, with drafts on Durango and Mazatlan which could be paid only to me in person. I further told him that I had arranged in Mexico with the stage company for money to be advanced by their agents from one stage post to another but still that I could manage to treat merrily a jolly lot of friends if I should happen to meet them on the road. Finally I asked if he knew the band of robbers that we would soon meet, at, or in the vicinity of Fresnillo? "Si Señor," he answered, "I know them, and with me you are perfectly safe." I then in an affable and courteous spirit asked him to invite as many of the robbers as he thought proper to breakfast with us upon our arrival at the place; thus chatting we arrived at the once celebrated but now decayed mining town of Fresnillo and for several hours had the company of about a dozen out of a hundred or so round about of the Cavalleros del Caminos, or bandits, who ate and drank heartily with frequent "Brindas" for my own good health and the health of my brother, Col. G. M. G., whom many of the bandits ap-

peared to know as nearly if not all of them had seen military service, while some of them said they had served under him. I will close this incident by saying that the mission I was engaged in was successful and that from the commencement to the end I had many proofs that all I did was prearranged and directed and carried out from the Spirit-world. ATHENS.

WAS IT A SPIRIT VOICE OR A DORMANT MEMORY?

TO THE EDITOR: Somewhat after the middle of the last century the famous inventor, Arkwright, was about perfecting his spinning jenny when he met with an obstacle which, for a while, stopped his farther progress. After many unsuccessful efforts to surmount the difficulty, one of his assistants proposed to do so, in consideration of a daily allowance of a pot of beer, to which Arkwright acceded, when the man exclaimed, "Chalk the bands, sir." The bands were chalked and the machine went on to triumphant success, Arkwright to wealth and honor; and the poor workman to his daily pot of beer. Such is the story which I and doubtless many others read many years ago.

In 1790, Samuel Slater, who had been a pupil of Arkwright in England, constructed a spinning jenny at Pawtucket, R. I. When completed he met with a difficulty probably like that which had obstructed his old master, Arkwright. After working unsuccessfully at the machine, almost discouraged and worn out with fatigue, he fell asleep, when he heard a friendly voice say, "Why don't you chalk the bands, Sam?" He started broad awake, did what was needed and soon saw the triumphant result of his work. Years ago Mr. Slater repeated this in his own family and to the gentleman from whom we have it. So says *Harper's Weekly*, of August 30. Was this a spirit voice or a dormant memory? WM. H. MILLER.

CAIRO, N. Y.

DELPHOS, KANSAS CAMP MEETING.

TO THE EDITOR: The eleventh annual camp meeting of the First Society of Spiritualists of Delphos, Kansas, closed its meeting August 24th, after a series of seventeen days successful meetings. Much interest was maintained throughout the entire meeting and the effort upon the part of the management to make it a pleasant and profitable meeting was fully realized as attested by those who came and went away speaking in terms of praise. Mrs. Flora A. Brown, of Portland, Oregon, accompanied by her estimable husband, came at the commencement of the meeting and took an active part in all of the exercises. Mrs. Brown is a lady of rare spiritual abilities, warm and sunny and of a genial temperament. The Society also was ably assisted by the Rev. James De Buchananne, of Bonne Terre, Mo., whose invaluable services were of untold worth. The society has reason to feel encouraged, the cause is advancing, finding its way into the ranks of the church, honeycombing that structure and setting its adherents to investigating and thinking. The work accomplished by the society each year grows in favor. It now ranks foremost of any society, religious or scientific, in the state. The management has kept vigilant watch over it, admitting no element which would be liable to detract from its healthful growth. Financially, it can be improved by ways and means which will be provided in good time. I. N. RICHARDSON, Sec'y.

A GOOD WORD FROM J. CLEGG WRIGHT.

TO THE EDITOR: THE JOURNALS sent received. I have distributed them myself, and boldly endorsed THE JOURNAL as my paper from the platform and told the people that I was ready to take subscriptions for it.

The issue of September 6th is one that ought to be in the hand of every Spiritualist and student. Mr. Underwood's paper on Herbert Spencer is the best thing I have seen for a long time. I can not see why a paper so ably sustained, containing matter of so much merit, thought so pertinent to the needs of the age, and a breadth of philosophic vision, coupled with a daring courage to unmask shams and frauds, does not sail swiftly into the home and love of every seeker after truth. Keep up. Do not pander to ignorance nor covet the applause of fools. Excuse this burst of admiring enthusiasm.

QUEEN CITY PARK, BURLINGTON, VT.

SEPTEMBER.

By A. M. MUNGER.

Blow fair winds among the trees,
In a lullaby of ease,
Singing of long summer days now ended.
Days ahungered for the rain—
Rain so loth to come again—
Come at last with many joys attended.

Fields of waving corn now bring,
Forecast of the harvesting.
Dark clouds come before the rain, remember.
Then when droops the yellow grain,
Or hearts sing a sad refrain,
Wait, there cometh ever a September.

METHODS OF KILLING CRIMINALS.

The manner in which Kemmler was executed has prompted the Philadelphia *Inquirer* to say: The Spanish Inquisition tortured its victims to death by horrible processes and devices. In early times the South African tribes beat their condemned to death with clubs. In India criminals were blown from the cannon's mouth. In Henry VIII's time special executions took place by boiling in water, or melted lead and sulphur. The Orient Romans and Jews burned their prisoners to death. Barbarous tribes have burned their criminals alive. The Mohammedans to this day crucify offenders. Decimation has been practiced in many civilized countries upon military offenders, notably mutineers. Dictotomy, or cutting in two parts, was a Babylonian custom. Drawing and quartering was an old English custom. Exposure to wild beasts is not yet obsolete in Oriental countries. Flaying alive was formerly done in England. Russia still uses the knout to kill criminals. Garroting or choking to death by means of a brass collar is a Spanish method. Guillotining is a French custom. Hanging is the English and American method.

Hara-kiri, or disemboweling with a knife, is a Japanese invention. Impalement on a spear or stake or sword is of Siamese origin. The iron manacles, a contrivance for causing death by sheer compression, is used in Scotland. Ancient expert executioners have been known to place on the victim's chest a weight that gradually reduced the breathing. Poisoning was a Greek punishment. The bible is authority for the statement that criminals were pounded to death in a mortar. Romans cast criminals to death from mountain tops. Pressure between iron plates has been practiced in several countries. In Russia criminals have been made to run the gantlet. He passed between two rows of soldiers, who lashed him to pieces with sharp swords or whips. Shooting is an army method. Stabbing is a military method in Rome, France, and Germany. Stoning was a Mosaic form of inflicting death. Strangling in various ways has been a universal custom. Suffocation was a Persian mode. They shut the criminal up in a tower, where a wheel constantly cast ashes about him.

In Algiers criminals were smoked to death. For the first time in history electrifying was practiced, and Kemmler was the subject, at Auburn Prison.

LACK OF CONSCIENCE.

The fact is that there is altogether too much reverence for rascals and for rascally methods, on the part of tolerably decent people. Rascality is picturesque, doubtless, and in fiction it has even its moral uses; but in real life it should have no toleration; and it is, as a matter of fact, seldom accompanied by the ability that it brags. One proof that the smart rogue is not so smart as he thinks, and others think, is that he so often comes to grief. He arrives at his success through his knowledge of the evil in men; he comes to grief through his ignorance of the good in men. He thinks he knows "human nature," but he only half knows it. He is therefore constantly in danger of making a fatal mistake. For instance, his excuse to himself for lying and trickery is that lying and trickery are indulged in by others—even by some men who make a loud boast of virtue before the world. A little more or less of lying and trickery seems to make no difference, he assumes—especially so long as there is no public display of lies and tricks—for he understands that there must always be a certain outward propriety in order to insure even the inferior kind of success he is aiming at. But, having no usable conscience to guide him, he underestimates the sensitiveness of other consciences—and especially the sensitiveness of that vague sentiment called "public opinion"—and he makes a miscalculation, which, if it does not land him in the penitentiary, at least makes him of no use to

his respectable allies; therefore of no use to his semi-criminal associates; therefore, a surprised, miserable and vindictive failure. —*Century*.

POPULAR SCIENCE LECTURES.

On Sunday afternoon, September 28th, at 3 p. m. Prof. H. D. Garrison will lecture at the Grand Opera House (Clark street, opposite the Court House). Subject, "Genesis of the Heavens." This lecture will be followed on succeeding Sunday afternoons at the same hour and place by lectures on "Genesis of Life and Genesis of Man." All the lectures will be fully illustrated. Popular prices.

Mr. J. E. Woodhead, well known to our readers by articles published in THE RELIGIO-PHILOSOPHICAL JOURNAL, upon psychical phenomena, has been for eighteen years the Chicago agent of the Lamb Knitting Machine Manufacturing Company. He has lately been appointed general agent for the Western states, with headquarters at 468 West Randolph street, Chicago. The Cincinnati agency has been discontinued and all orders for the Lamb or the Tuttle Knitting Machine, or extras for them, from customers west of Pennsylvania should be sent to the above address. This appointment shows conclusively the high esteem Mr. Woodhead has gained of the company; and it has been reached through merit well deserved.

Little Tommy was entertaining one of his sister's admirers until she appeared, says the New York *Ledger*.

"Don't you come to see my sister?" he inquired.

"Yes, Tommy, that's what I come for."

"You like her immensely, don't you?"

"Of course, I like her very much. Don't you think she's nice?"

"Well, I have to, 'cause she's my sister; but she thumps me pretty hard sometimes. But let's see you open your mouth once. Now shut it tight till I count ten. There—I knowed you could do it!"

"Why, Tommy, who said I couldn't?"

"Oh, nobody but sister."

"What did she say?"

"Well, she said you hadn't sense enough to keep your mouth shut, and I bet her two big apples you had; and you have, haven't you? And you'll make her stump up the apples, won't you?"

That young man did not wait to see whether she would "stump up" or not.

"The discovery of America in 1492 was a great event, wasn't it, pa?" remarked a Congressman's son.

"Yes, but it doesn't amount to anything at all compared to what some of these politicians are going to discover in 1892."

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CHAS. L. HYDE, Pierre, S. Dak.

REFERENCES—Rev. Dr. Wm. H. Blackburn, Pres., Presby. College, Pierre; Rev. Dr. Jas. C. Jackson, Danville, N. Y.; R. F. Pettigrew, U. S. Senator from S. Dak.

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BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Myself. The Great Teachers of Mankind on the Nature of Mind and the Laws of Life. Lafayette Charles Loomis. New York: John B. Alden, 393 Pearl street. pp. 95. In this little volume are compiled many wise sayings by the world's greatest teachers, from the old Hebrew, Persian, Hindu, Greek and Roman writers to the philosophers and thinkers of to-day. In a preliminary note the author says: "As we turn the pages of these wisest and best of earth born, every thoughtful and noble soul recognizes with a grateful sense of obligation that the principles of mind which they discovered are but the principles of his own being; that the laws of conduct which they found wisest and best for themselves, are wisest and best for him also; that there is but one human nature—my own; but one type of human being—'Myself.' The following are a few of the sayings in this book. 'My mind is myself.' Plato. 'On earth there is nothing great but man; in man there is nothing great but mind.' Kant. 'Man is greater than any system of thought.' Confucius. 'I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in man.' Emerson. 'As the soul plainly appears to be immortal, no release or salvation from evil can be found, except in the attainment of the highest wisdom and virtue.' Socrates. 'Virtue is the mean between the vice of excess and the vice of deficiency.' Aristotle. 'It is an invisible greatness of mind not to be elevated or depressed by fortune.' Seneca. 'The highest greatness, surviving time and stone, is that which proceeds from the soul.' Sumner. A valuable little book for reference and ready quotation.

Quintessence of Socialism. By Prof. A. Schaffle, formerly minister of Finance in Austria. Translated from the German edition by Bernard Bosanquet, M. A. New York: 28 Lafayette Place. Humboldt Publishing Co. pp. 55. Paper, 15 cts. This work by one of the most eminent German economists explains the scheme of collectivism and aims to treat it in a scientific manner. It first appeared in 1874 in *Deutsche Blätter*, for which it was written by the request of the editor, and in which it attracted much attention. The collective principle is thoroughly discussed in a popular manner by one who, in this field of thought, may be justly regarded as an expert.

The thanks of THE JOURNAL are due to the editor's old army comrade, Capt. W. C. Wilder, for a copy of the "Tourists' Guide through the Hawaiian Islands." This "Guide" is one of the most complete ever published, containing information on nearly every point likely to occur to the intending visitor. Among the various important business interests in which Capt. Wilder has become interested during his long residence at Honolulu is Wilder's Steamship company, covering the popular route to the volcano which every visitor considers it his religious duty to inspect. Honolulu is 2,100 miles from San Francisco. The climate of the Hawaiian Islands is especially commended to invalids and worn-out business men seeking recuperation. The fare from San Francisco for the round trip is \$125. This "Guide" compiled and edited by Henry M. Whitney and published by The Hawaiian Gazette company, Honolulu, H. I., is sent by mail for 75 cents, or may be procured in this country of the San Francisco News company, San Francisco, Cal., and of the American News company, New York.

The index for the September number of *The Chautauquan* shows the following rich and inviting subjects: "On Pleasure Bent," by John Habberton, author of "Helen's Babies" and "All He Knew"; "On the Nature and Value of Folk Lore," by L. J. Vance; "On Mount Mansfield," by Bradford Torrey; "Two Chiefs of the Great League," by Francis Newton Thorpe, Ph.D.; "Margaret Fuller Ossoli," by L. H. Boutell; "Sacred Trees," by Dr. Ford. Adalb. Junker von Langegg; "Moral Recovery," by Hezekiah Butterworth; "A Spruce Bark Camp in the Adirondacks," by John R. Spears; "The Supreme Court of the United States," by Eugene L. Didier; "Experiment Stations: What is an Investigation?" by Byron D. Halsted, Sc. D.; "The Passion Play in 1890," by Fannie C. W. Barbour; "Modern Magic and its Explanation," by Marcus Benjamin, Ph. D.; "Japanese Art," by T. de Wyzewa. The editorials and the special departments occupy the usual space.

NEW BOOKS RECEIVED.

The Accretive System of Developing Memory and Thought. James Reirson Downs. Price, 10 cents.

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MAGAZINES FOR SEPTEMBER NOT BEFORE MENTIONED.

The Kindergarten. (Chicago.) The September issue of this monthly opens the third volume, and has increased in size, and presents a most interesting list of contributions.

St. Nicholas. (New York.) The opening article in a Poet's Workshop, describes the home life of Dr. Oliver Wendell Holmes. **Great Ocean Waves** and **Lady Jane** are followed by a long list of stories and poems.

The Home Maker. (New York.) The September number is an unusually bright and interesting one. A variety of subjects is treated. Mrs. Hester M. Poole contributes the third paper of her article on Bee Keeping for Women.

Wide Awake. (Boston.) An attractive table of contents is spread before the young in the September issue of this popular monthly.

Our Little Ones and the Nursery. (Boston.) The short stories and illustrations are as usual good as they can be.

PASSED TO SPIRIT-LIFE.

IN MEMORIAM.
FRANKLIN VIEL WYMAN.
Born into Earth Life, and entered Spirit Life,
August 9th, 1890.

We've one dear little angel in heaven,
We've a bright little jewel above,
Our first born, heart-treasured darling,
The child of our prayers and our love.
So brief his fair life on our earth plane
Ushered in, to be ended so soon.
In spite of our heart's deepest longings
To accept it as heaven's highest boon;
So brief—like the glance of a meteor.
Like the flash of a swift passing light—
Then quenched in the midnight darkness,
Then lost to our agonized sight.
So long we had waited and hoped for,
So long did we plan for his life;
"Yea, a son," said the voice of the spirit,
"Shall you bear;—to my own loving wife;
But the angels said not, we shall lose him.
That truth they did veil from our eyes."
They said not, "He's but lent for a moment,"
"Then returns to our home in the skies."
So we dreamt of the years of his childhood,
How so kind and so careful we'd train
Our darling thro' his earliest earth life,
And in him live our youth o'er again.
Yes, we thought we could guide him so wisely
Our life errors he would never repeat,
Nor that ever, from bright paths of virtue,
Would stray his dear wandering feet.
Yet we strive spite of sobs and of moanings,
Spite of fast-falling tears, still to say,
While we pray for a true resignation,
"The Lord gave, and hath taken away."
There's no pain in his home in the heavens,
No sorrow where our loved one has gone.
Nor shall sin e'er delude our dear angel—
Yea,—let the will of our God be done.

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But about the middle of the nineteenth century the doctrine of the rise of man as opposed to the doctrine of his "fall" received a great accession of strength from a source most unexpected. As we saw in the last chapter, the facts proving the great antiquity of man foreshadowed a new and even more remarkable idea regarding him. We saw, it is true, that the opponents of Boucher de Perthes, while they could not deny his discovery of human implements in the drift, were successful in securing a verdict of "not proven" as regarded his discovery of human bones; but their triumph was short-lived. Many previous discoveries, little thought of up to that time, began to be studied, and others were added which resulted, not merely in confirming the truth regarding the antiquity of man, but in establishing another doctrine which the opponents of science regarded with vastly greater dislike—the doctrine that man has not fallen from an original high estate in which he was created about six thousand years ago; but that, from a period vastly earlier than any warranted by the sacred chronologists, he has been—in spite of lapses and deteriorations here and there—rising.—*ANDREW D. WHITE, in The Popular Science Monthly for September.*

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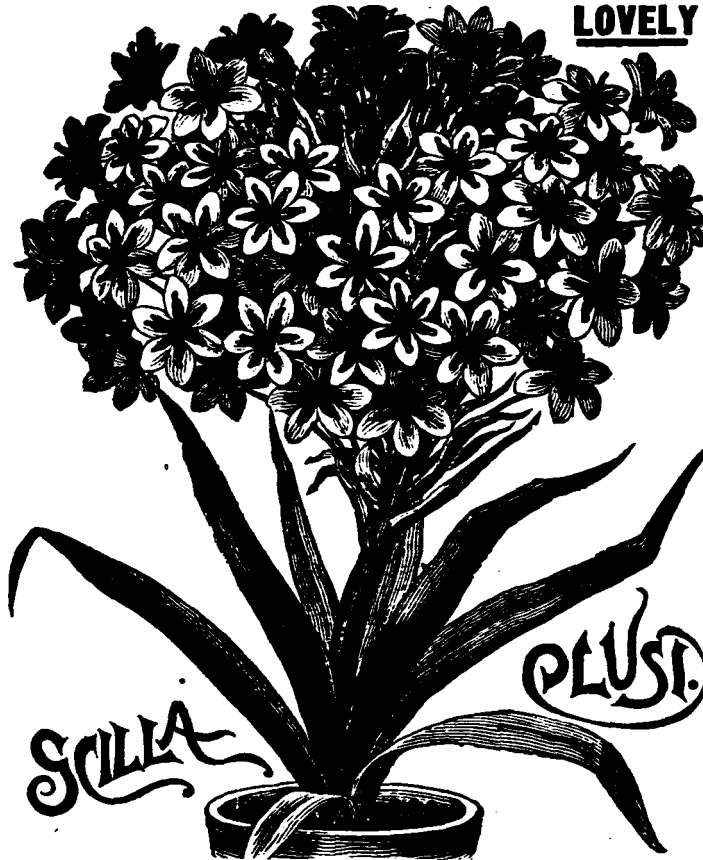
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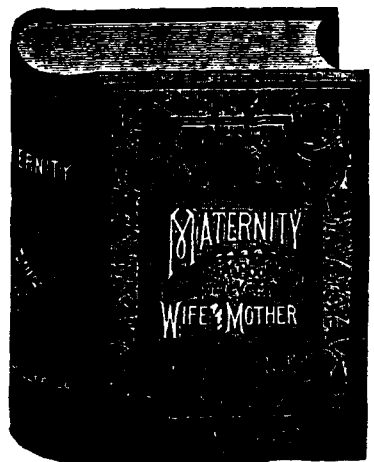
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CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief count of a young medium who under spirit influence wrote poetry of a high order. Extracts from the poetic inspirations are given. The appendix an interesting and most fitting conclusion of a valuable book.

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HASLETT PARK CAMP.

A. W., Pine Lake, Mich., writes over date, September 1st: We paid a flying visit to Haslett Park Camp, and from what we could learn they have had an enjoyable time every way. Yesterday, at 10 a. m., Mrs. Shehan, of Cincinnati, delivered a discourse to a large and attentive audience. After the lecture she gave several character readings, the best I have ever heard. She is a young woman and on the way to the top of the ladder. At 2:30 Dr. Spinney delivered an address on "The Truth, the Way and the Life" which was much appreciated and it is to be published in book form. I must mention the name of Mrs. Carpenter, the inspirational singer, who is an excellent medium; also Mrs. Firth, an inspirational speaker. This camp has also been well entertained by the well-known speakers, Mrs. Lillie, Miss Nickerson and J. Clegg Wright.

OUR CHILDREN'S INHERITANCE.

Unless we are now able to preserve our mental and bodily forces intact, our grandchildren will be victims to our faults. They would even have the right to a certain extent to call us to account for our careless conduct. "What did you do with that vigorous body and healthy and sturdy mind that were given you by your parents? for it is by your fault that we are miserable and sickly." The importance of the question is thus well established. Since the future depends on the present, it is no less than a question of the future of men. This being fixed, the query arises, Is there mental overstrain? A careful examination of the facts gives us occasion to answer affirmatively. In consequence of the prodigiously artificial conditions of existence which our advanced civilization has imposed upon us, we have greatly modified the habitual and physiological life of our organism. A close study of the habits of contemporary men, such as the author of this book has made, will show that nothing is less in agreement with a healthy vitality than the mode of living of to-day.—CHARLES RICHER, in the Popular Science Monthly.

The Eastern Argus, Portland, Me., on the occasion of Prof. Elliott Coues' lecture in that city on evolution, given under the auspices of the Beecher Club, made the following personal reference to the learned and brilliant gentleman:

This distinguished professor who is visiting in this city is a man of great erudition and finely versed in scientific lore. Dr. Coues enjoys a wide acquaintance with the most noted scholars of America. His research into mythology has contributed much information regarding this interesting study. He is particularly well read in the literature of the East and in the school of theosophy of which he is a disciple. His views on the astral body and soul life are somewhat peculiar, and would not find general acceptance. The professor has recently written an article of very great interest exposing Madame Blavatsky as a fraud. This appearance in the New York Sun of July 22d added much to his already well-known reputation as a writer. Dr. Coues has a fine presence, and his face indicates strong intellectuality. Personally he is one of the most charming of men, while his rare powers in conversation combined with sparkling humor, made him eagerly sought for in the drawing room. Mrs. Coues is a brilliant society woman, whose cultured manners are quite perfect, and whose conversation imparts the atmosphere of high breeding. Dr. and Mrs. Coues' elegant home in Washington, D. C., is one of the centers of the best social life in America.

Physicians connected with the Presbyterian hospital are highly elated over the fact of their having successfully mended a broken neck. The patient, Harry Reigel, aged 14 years, residing at 511 North 41st street, fell from an elevator, landing on his head and dislocating his neck, on May 8th. When brought to the hospital the case was thought hopeless, but with extending weights attached to the patient's head and feet, the neck was eventually set and kept in place by means of a plaster of paris jacket, which, after a month's time, was removed, with the result that the displaced vertebrae were properly set and the patient now walks without a neck. The case is of surgical interest.

Miss Meri Toppelius, while in St. Paul, received so many calls for teachers in Slöjd, she has determined to open an institute for training teachers in that department of education. The first course will begin early in September, at corner of Fifth avenue and Madison street, Chicago. Miss Toppelius has had five years' experience as a teacher of Slöjd under Vera Hjelt, of Finland, whose work in this department of education is excelled by none. Miss Toppelius has won many friends. She is remarkable for her painstaking with her pupils and her devotion to her work. No doubt this is a field where there is going to be a great demand for teachers, and those who prepare themselves can not fail of finding employment.—The Union Signal.

The Iron-Clad Age says: "The crimes against criminals outnumber those of the criminals against society," and adds: "For the murderous and cruel class we have no mercy. They were better sent hence on the electric line. But the bulk of the offenses are thefts or other trivial violations of law, that it were better for society to condone outright, or at most to atone by some sentence that does not degrade beyond repair of character—always having in view, as well as the protection of society, the reclamation of the offender. Our policemen, our judges, our juries are only makers of hardened criminals."



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Morrisonville, Christ. Co., Ill., Sept., 1887.
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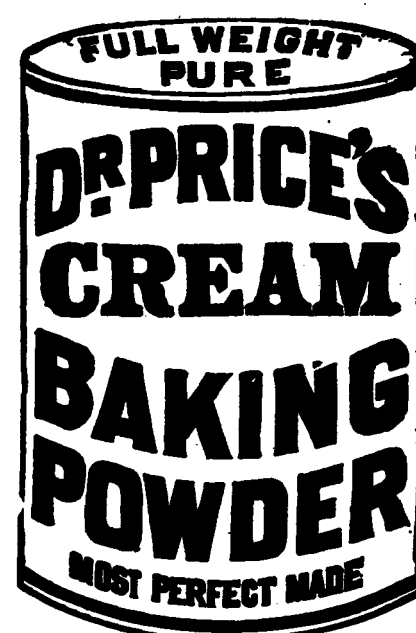
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Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

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ESTABLISHED 1865.

CHICAGO, SEPT. 27, 1890.

NEW SERIES—VOL. 1, NO.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

It is stated that the Roman Catholics of Boston have obtained possession of the Seaman's Bethel in that city, where Father Taylor, for many years previous to 1871, lifted up the cross of Christ and led the sailors to Jesus. They have chiseled out the words on the marble slab that were inserted in the front of the chapel, which said, "Father Taylor's Bethel," and have sprinkled holy water upon the walls to destroy the contamination of Protestantism.

The county court of historic Appomattox county, in Virginia, has defined the legal status of the Sunday school picnic. Some roughs having misbehaved at one of these gatherings, the Sunday school superintendent brought a suit against the offenders for disturbing a religious assemblage. But the county court decided at the trial that a Sunday school picnic is not a religious meeting, and thus laid down a notable and perpetual principle as the corner stone of picnic law, greatly to the relief not only of the young roughs, but also of thousands of truly good persons who have heretofore victimized themselves by going to Sunday school picnics from a sense of duty.

A correspondent of the *Christian Register* says: "In talking with a bright English lady visiting Boston, I asked her how the subject of cremation was regarded in England. She replied with evident horror that it was earnestly supported by many of the first physicians and surgeons of London, but that the church would never regard it as anything less than sacrilege to 'the temple of the Holy Ghost.' The body should be treated reverently, she said; nor could I persuade her that the solemn consigning of the body, after such religious services as might be desired, to the pure, rapid dissolution by heat was treatment far more reverent than that now so common, of allowing slow and abhorrent decay, attended by grave dangers to the living, to bring about the same result. She closed the conversation by saying, 'I fear the advancement of cremation must be left to the Freethinkers.' I could not repress the thought that to the Freethinkers of all ages the world owes most of the advancement of today."

On the 20th inst. the statue of Horace Greeley at the entrance of the Tribune building, was unveiled by Miss Greeley at the close of a long and eloquent address by Chauncey M. Depew. Mr. Depew said: Horace Greeley is our best type of the self-made man and of the career possible under American conditions. He was far above the popular ideal, which rises only to an appreciation of the acquisition of money. The time between 1840, when Horace Greeley in a large way influenced public opinion, and 1871, when he died, will always remain remarkable for the magnitude of the events with which it was crowded. It inherited or originated and settled questions of vast importance not only to the United States, but to the world. It was preëminently a period of revolution and reconstruction. Greeley died at the close of one of the most passionate and envenomed of presidential contests.

He had electrified the country by a series of campaigns unequalled for brilliancy and versatility, and

had been a target for unprecedented slander and abuse. But with his departing spirit the clouds were lifted, and his countrymen saw their gain in his life, their loss in his death.

According to the reports published in the papers it is a noisy ghost that haunts the Olena cottage at Bayshore. Mr. Hodgson, the American secretary of the Society for Psychical Research has a case there for investigation. Mr. Olena is a New York alderman. For some time his family has been disturbed by mysterious noises. Miss Cora Olena says she was awakened one night last week by some one slapping her on the face. The room was dark and she could see no one near her bedside. The next instant there was a terrific clash in the hall outside the door, which aroused the family. No cause for the clash could be discovered. There was frequently heard rapping and noise, as if some one was walking about the house. On Monday night the agent of the house, John H. Golding, volunteered to spend a night in it and catch the ghost. Several friends of the family agreed to stay with him. While they were seated about a table down stairs with the family the mysterious tread was heard in the rooms above. A crash followed. All rushed to where the sound came from and searched from cellar to garret, but found nothing.

In opposition to the petition of the city ministers of Cleveland to the managers of the World's Fair for Sunday closing, a petition signed by the mayor and other city officers, was circulated protesting against closing the exposition on the only day the mass of the people can attend without pecuniary sacrifice. The petition reads as follows: Whereas, The general ministers' meeting of Cleveland, Ohio, have petitioned the directors of the World's Fair of Chicago to close the gates of the above fair on Sabbath, we undersigned lay citizens of Cleveland do most earnestly protest against such action being taken by the directors of the Exposition, believing that it would inconvenience and lessen the enjoyment of foreign visitors whose observance of the Sabbath is more liberal than ours, and that every one has the right to observe the Sabbath as he sees fit, so long as he does not interfere with the rights of others; that such action if carried out would seriously affect the financial success of the enterprise. The mayor, when the petition was presented to him, said: I think the exposition should be open on Sunday. My impression is that it will be a display of the arts and industries of the world, educational in its nature, and should be open on Sunday like any public library or similar institution. The board of managers will probably pay no attention to such petitions, though all the ministers in the country may protest. Usually on such occasions I would not take part on either side.

Edison, he that rests not, he that, on his wedding night, forgot he was married and sat up experimenting with volts and ohms and wires and batteries and things till midnight—Edison and the other electricians are on the verge of another great discovery, says the *New York Daily Press*. It is a race of brains to see who will be the first to enable you to stand at one end of a wire and to see what is going on just as you now

the ten dollars' worth of telephone for which you pay a rental of thirty-six dollars a year, be it more or less. To see by telephone will be no more strange, after all, than to hear by telephone seemed less than twenty years ago. That was an entirely natural mistake which old Seth Morris, a venerable Jersey man who was foreman of a newspaper office, made when informed for the first time that the foreman of an esteemed contemporary wanted to talk to him over the 'phone. Seth made his way to the instrument with a broad grin shining over his long white beard like a sunrise over a snow covered mountain, took the trumpet in his hand, put it to his eye like a telescope and gravely remarked in the choicest foremanese: "I don't see a blamed thing." Seth might have seen the other fellow by telephone if he had lived a few years longer. If we can transmit impressions on one sense by telephone, why not another? And if both sound and sight can be transmitted, why not smell and even taste? Sumptuary legislation will be nullified when we can taste by telephone. The original package device will be laughed at as quite as old foggy as the ox cart is alongside of the locomotive.

One afternoon last week Johnstone, the mind reader, opened a safe at the Wellington hotel, Chicago, in a way to prove, as he claimed, his theory that man possesses a sense in addition to the senses hitherto recognized. Eight members of the press were present besides three persons chosen to assist in the performance, and acquainted with the combination. Before commencing, cotton was put in the ears of the mind reader so that he could not hear the click of the bolts, heavy gloves were put on his hands so that no sense of touch could aid him, and in addition to this his nostrils were stuffed with cotton and he smoked a cigar, thus being deprived of all the five senses. The hotel men were then arranged one behind the other in front of the safe door, not touching the operator. They were then instructed to put their minds intently on the combination and Mr. Johnstone proceeded to open the safe. At every attempt he got the numbers absolutely correct, but as two of the members were not very familiar with the combination, the hotel having just been opened, at the first attempts the combination was missed by a hair's breadth. Here Johnstone said, "I can't stand the strain much longer. You must concentrate your minds on the exact position of the numbers or I can't open the safe." Then the gentlemen, having by this time become thoroughly acquainted with their combination and all concentrating their minds on the exact figures Johnstone turned the disk to the right to 44 five times, then back to 90 four times, to the right to 34 three times, and to 70 twice, and pulled the safe open. When he had finished this every muscle in his body was twitching. He was hurried up stairs and into a tub of cold water. In a few minutes he came out and seemed to be none the worse for the great ordeal through which he had passed. Johnstone could not see and, of course, did not know the number to which he was turning, except as he learned it from the mind of the committee. At a subsequent meeting

a pin which had

AGAINST INTELLECTUAL RIGIDITY.

In an age of invention and discovery. The circle of knowledge grows larger. Old ideas, theories and have to be revised to make them harmonize with modern thought. The man who formed opinions in youth and is unable to modify them, to eliminate error and to assimilate whatever of truth is added to him by later teachers and reformers, by lessons and experiences, is necessarily left behind. There are many such persons. Neglecting to put themselves with other views than those which are early imbibed, their thought runs in certain ruts, and they lose both the power and the disposition to accept any thought which can not readily be made to agree with their predilections. Even where there is no fear, such as is generated by superstition, to consider a new theory or to adopt a new method, the inclination and ability to do so are lacking. Mental flexibility is lost, the mind as well as its organ in the brain, becomes rigid, the power of change and adjustment is gone and a state of fixedness is the result. Such a state means unprogressiveness, stationariness—"intellectual peace at the price of intellectual death." To such minds the words of Bagehot apply: "One of the greatest pains to human nature is the pain of a new idea."

In a changing environment change in an organism is a condition of continuance. Variation is a factor in all development. It is necessary to that modification required for adjustment to newly evolved conditions. The penalty of inability to change in adaptation to such conditions is extinction. Such has been the case through all the ages of the ascension of the higher from the lower forms of life.

Man lives in a mental as well as in a physical medium or environment. It is in this mental medium that the chief changes are now occurring with a rapidity which taxes the capacity of the average mind to adjust itself to changing conditions, to new methods, to new conceptions, to new discoveries following one another, in quick succession, in almost every field of research, to newly acquired knowledge in every province of thought.

The mass of people still assent, immense numbers indifferently, to the old irrational creeds. Of modern philosophic and religious thought, of modern religious criticism they have no knowledge, and are influenced by it only because they are obliged to breathe the common social and religious atmosphere, and are thus affected more or less, however unconsciously, by that which they can neither appreciate nor understand. Representatives of the old dogmas deplore the liberalizing influences that are working and yield to them no faster than compelled to by the pressure from above and below, from the thinkers whose numbers are rapidly increasing, and from the masses who are stirred by the Time-spirit. In this period of rapid transition confusion of thought, inconsistencies and reactions are inevitable. Nor are they confined to the field of religious belief. "Back to Kant," and "Back to Hegel" have been the cry of some philosophic teachers. Back to the philosophy of the middle ages some of them would have thinkers go. Others find in Plato's speculations all the true philosophy and real wisdom that have ever been taught, while a larger number would have the Western mind accept Buddhism, and to look for the solution of the problems of life and destiny to "mahatmas" of Thibet.

Meanwhile men of science pursue their investigations and make new discoveries; great thinkers continue, now as in the past, to make valuable contributions of philosophic thought; the application of science to the practical affairs of life, the utilization of natural forces to serve the purposes of man, the rapid diffusion of knowledge and the quick communication between all the civilized nations of the earth must add to the rapidity and complexity of the changes in man's intellectual environment and call for the greatest flexibility and power of adaptation in the generations to come.

Behooves all to guard against mental rigidity. No sacred to be ques-

died believing it. No theory nor opinion should be held as a finality. No investigation should be shunned because it involves doubtfulness as to the truth of the investigator's cherished views. The mind should not confine its thinking to a few deeply worn channels. It should employ all its faculties and allow none of them to become atrophied. Diversity of pursuits, of studies, of pleasures tends to make an individual, as it does a nation, flexible, versatile and progressive.

UPWARD AND ONWARD THE WATCHWORD OF TO-DAY'S THINKERS AND REFORMERS.

Spiritualists have been foremost among those who have encouraged revision of creeds, reconstruction of systems, and the readjustment of thought to changed mental and moral conditions. This indeed is a most important work. The age is one of unexampled intellectual activity, and evolution is going on along the line of creeds and theories of systems and institutions with a rapidity that appears at times startling, and to many minds, is actually bewildering. The most advanced ideas and the best systems, philosophical, moral, social and religious, which now exist, are far from being perfect or complete. They are all subject to the law of change. None of them in their special elements, will escape modification as man moves on to higher intellectual and social conditions. Progressive minds generally, will concur in these statements.

Intelligent Spiritualists see that their own philosophy can form no exception to the rule. Confident that it includes important truths, with the abiding conviction that among them is the doctrine of continued conscious existence after physical death, and of communication between the people of earth and those who, disembodied, have passed to an invisible realm, yet Spiritualists know that the various contradictory ideas which are found presented in their literature and from their platforms, will require a vast amount of revision and modification before they can satisfy even careful thinkers of to-day, not to speak of those who, in the future, with larger knowledge and a broader view of man and his relations will be more competent to judge as to the truth of theories respecting spirits' mode of life and methods of manifesting themselves to those in the flesh.

Spiritualists of to-day can not go back to works written forty years ago for their philosophy, i. e., for a final statement of the spiritual philosophy. Accepting all in the past and present of Spiritualism that is genuine and authentic, recognizing the essential truth of its fundamental affirmations and the value of the services of those who, through evil and through good report, have proclaimed its grand truths to the world, the Spiritualist of the progressive type, with his face toward the east, looks for more light and new revelations of truth. He expects that from a higher altitude, and with a clearer and larger vision than has been possible hitherto, spiritual discoveries will be made which while they shall strengthen the claims of spirit existence and spirit communion may, at the same time, show that many of the conceptions of Spiritualists to-day respecting the spirit-world, the nature of spirit, the modes of spirit existence and the methods of spirit activity without bodily organs, are very crude, and wide of the truth.

Present conceptions, however inadequate, in addition to their meeting present requirements, both of the head and the heart, bridge the way to and make possible the higher conceptions of the future. Their value therefore is great. It is only when they are stated as finalities, or are supposed, by reason of the long time they have been believed or the frequency with which they are repeated, to be invested with a kind of sanctity, or authoritative character, that they become obstructive to progress. The progressive mind can not be enslaved by the authority of names or creeds, can not wear any sectarian label, can not go "back" to anybody, except for instruction, can not consent to be stretched upon any Procrustean bedstead, and will not be deterred from seeking for new truth by any taunt of being "wise above what is written." "Upward and onward" is the watchword of to-day's thinkers. Fortunate are they who have prof-

ited by the wisdom of the past, but are untrammelled by its dogmas and creeds, and who from the serene heights of unbiased, philosophic thought, see the dawn of the coming day when the truths of all systems shall be united in a grand synthetic philosophy which will include the visible and invisible world, and satisfy the minds and hearts of men.

WHAT IS PERCEIVED NOT THE LIMIT OF WHAT EXISTS.

Last week an extract was given in THE JOURNAL from a lecture by E. D. Fawcett, which contained the following sentences:

He [Kant] also expressed himself favorable to the view that a world of supersensuous beings environs this planet, and that the establishment of communication with such beings is only a matter of time. Kant indeed was far too acute not to see that a speculative Agnosticism (while shutting out the possibility of absolute knowledge of realities) can not possibly assert that there is no plane of relative or phenomenal experience except that called the physical world. Contrariwise there may be innumerable strata of materiality all alike relative to the consciousness of their "percipients." This view indeed would be endorsed to the full by Hindu Adwaita philosophy. It is conceivable, also, that there exists intelligences untrammelled by the conditions of our relative human perception and thinking. So much for these often conveniently ignored portions of his system.

Yet the popular idea is that one who says that the human mind has no "absolute knowledge of realities," can not believe in the continuance of life after bodily dissolution, nor in supra-mundane beings. A certain class of minds view the subject thus: philosophers who limit knowledge to the relative, restrict thought to present relations; but there may be other and different conditions under which the relations are such as we can not now even imagine; therefore we should not make the relations known to us the limits of the possibility of knowledge. Already we catch glimpses of a world that is beyond sense perceptions, a world of pure spirit—perhaps the very absolute of which it is assumed that there can be no knowledge.

Such or similar remarks are often heard, and they seem plausible, but they are really based upon a misconception of the thought to which they take exceptions.

There is nothing in the doctrine of the "absolute" or the "unknowable" as expounded either by Kant or Spencer, that is inconsistent with the continuance of life under other conditions than those of the present state of being. There is nothing in this doctrine which implies that man does not survive physical death or that there are not higher planes of existence than are known here, or that invisible, spiritual beings can not or do not communicate with mundane beings. The philosophy of the absolute or the unknowable merely teaches that all knowledge is relative, that in perception there are two factors, the mind and the objective reality, and that instead of actually perceiving the objective reality as it absolutely is, the mind perceives a phenomenon, an appearance, a representation symbolical of and corresponding with, but not a likeness of the objective thing. This philosophy does not make conceivability, much less sensibility, the test of possibility. On the contrary it recognizes the fact that there are many motions of the universe to which the dull senses of man make no response whatever. The retina, for instance, refuses to respond to ethereal undulations before they reach some four hundred billions per second and it ceases to respond when they have reached twice that number per second. The most obvious implication is that there are probably a great number and variety of movements of which sense-bound beings can take no cognizance. With superior sensorial perceptions man would be able to discern many of these movements which are now incognizable.

But however extended is man's knowledge it is always knowledge possessed under the conditions of knowing, which include a relation between the knower and the not-me, and perception and thought according to the mental constitution. This must be as true of knowledge of spirit as knowledge of what is called matter. When spirit is defined as that which feels and thinks, this is but a statement of its activity of spirit in terms that apply only to subjective ex-

tions, and it does not serve to convey any idea of what the mind as an entity really is. The ultimate nature of mind is inscrutable, but this fact does not lessen the value of that phenomenal knowledge of mind which is possessed and which like all other knowledge, admits of indefinite enlargement. Only an unreasonable dogmatist can "assert that there is no plane of relative or phenomenal experience except that called the physical world."

The doctrine of the relativity of knowledge and of the inscrutableness of the ultimate nature of things has been held by nearly all the great thinkers of ancient and modern times, including men of devout spirit and firm faith in immortality. To confound this doctrine with the dogmas of materialism is to betray ignorance of philosophic thought. To represent it as opposed to the doctrine of future life is to misrepresent the truth, and attempt to sever faith in immortality from a theory of knowledge which has become established, by twenty-three centuries of thought, upon an impregnable foundation.

INVESTIGATION OF SPIRITUALISM BY THE SCIENTIFIC METHOD.

The article by Dr. Bowker, printed on another page, suggests some thoughts which may be given under the above heading.

All phenomena, the appearances of underlying realities, are fit subjects for investigation. The true method of inquiry is the method of science. It consists in observing, experimenting and verifying, in subjecting all hypotheses, all opinions, as far as possible, to rigid tests. First, facts must be observed, then classified, with a view to learning what principle is common to them all. A collection of facts is of value only when the facts are arranged and coördinated so as to give a clew to some law of which they are but so many expressions. In the discovery of this law the scientific imagination is an important factor. It is like the lamp on the miner's cap,—it throws light a little distance beyond the position occupied; it gives a glimpse of something beyond the familiar, the demonstrated, the known; as for instance when Newton—to assume the truth of the traditional story—seeing the apple fall, imagined that the law which brought the apple to the ground was the same law by which the planets were held in their orbits. But Newton was not satisfied with imagining this; he immediately applied himself to the work of verifying the hypothesis.

The fall of an apple is not more an objective phenomenon than is "the mystic rap," the movement of an object without visible contact, automatic writing of words conveying intelligence unknown to the writer, or the appearance of a phantasm. All these phenomena are proper subjects for searching investigation. The law by which the apple falls, and by which the centripetal force of the planet is maintained is not more visible than that by which the rap is produced, by which the table is moved without physical contact, or by which words are written without the volition of the person whose hands make the letters. All these phenomena occur in accordance with law. Law means uniformity—a sequent order of phenomena; and wherever there is uniformity, sequence, order—however apparently otherwise as in the case of the weather—there are the conditions of calculation and the data for induction. The invisibility of the cause constitutes no valid objection to a scientific inquiry. All causes are invisible.

The infrequency or the apparent irregularity and capriciousness of phenomena do not exclude them from the domain to which the scientific method is applicable, though the fact, of course, makes their study more difficult than that of a more simple and more obviously uniform class of phenomena. The sudden appearance and the sudden disappearance of a phantasm, the phantasm itself, and every fact and condition pertaining to the phenomenon, not simply in one but in thousands of cases, are the data needed to make the knowledge of phantasms of the same kind as any other scientific knowledge.

It is true, as Dr. Hodgson says: "We can not hope to explain a part completely until we know the whole," for every part of the universe is related, however re-

motely or indirectly, to every other part. This is true because the universe is a cosmos. A complete understanding of any object—an animal, a plant, a piece of coal—would include knowledge of the constitution of the universe and of all the problems of being. Such knowledge is not vouchsafed to finite man. But this is not considered a valid reason for declining to apply the methods of science to the study of animals, plants, minerals, etc. It is true that investigators should not assume to explain more than they know, but they should aim to enlarge the boundaries of knowledge by the method that has yielded grand results in every department of thought. It would be absurd for the advocates of a system who appeal, in its defense, to objective as well as subjective phenomena, to find fault with the application to Spiritualism of the scientific or inductive method. The conditions of mediumship are a fit subject for scientific study. Why are some persons mediums and others not? There are reasons, and extensive knowledge of the physical and mental characteristics and personal experiences of all who are mediums would probably disclose certain laws and relations bearing on this subject, of which now little or nothing is known.

A scientific study of "the rap" would include a thorough inquiry as to all the conditions under which it occurs, the character and temperament of those whose presence is necessary to its occurrence, the different kinds of raps, the degrees of intelligence indicated by it, the truthfulness or falsity of these indications, in fact everything that is necessary to afford data for a legitimate conclusion as to the agency by which the phenomenon is produced. The same is true as to apparitions. In the first place let a large number of facts be collected—facts well attested like any other facts of science. All the conditions of the problem that can be ascertained should be a subject of careful inquiry. This method pursued through years by discriminating and disciplined investigators can not fail to yield data for a scientific conclusion of far more value than the opinion of a single person here and there who has seen or thinks he has seen an apparition, and who, without knowledge of other experiences of a similar character, forms his opinion on the subject from limited data.

Science is knowledge classified. All the facts of Spiritualism cognizable by the human mind belong to the domain of science, and by collecting, classifying and coördinating these facts the scientific investigator will, according to the canons of science, furnish the data for an irreversible scientific judgment as to the principle which underlies all these genuine phenomena. He who from his own personal investigations has become satisfied of the truth of Spiritualism should welcome the only method of investigating spiritual phenomena that can secure for them the recognition of the scientific world. The efforts therefore of the Society for Psychical Research should receive the heartiest coöperation from all who believe in spirit existence and communion. It is not surprising that the Society has done so little, but rather that it has, all the circumstances considered, done so much.

The legitimate labor movement, that Gladstone defined as "the movement of the masses against the classes," excites so little interest among the pulpitiars of churchianity, that Bishop Huntington, of the Episcopal communion, lamenting the conspicuous absence of the industrial classes from churches that are pre-empted by wealth and fashion, asked at a notable meeting of the Evangelical Alliance: "How does it come to pass that the people, being at the church's door, are on the outside? Certainly there can be no fault with the Gospel. Is the obstacle, then, in the people? If so, we can not get it out until we get at the people. The obstacle is in ourselves. The gospel and the people belong together. They were made for each other. No matter what the apostolicity of the church may be, the putting apart of the gospel and the people is her apostasy." Rev. Dr. Martin says that churchianity was choking the voice and checking the advance of christianity. He called upon the church to redeem and reconsecrate itself to the cause of true religion. "It is not to be saved," he said, "by broom drills, dairy-maid fairs and catch-

penny festivals. Neither will it better the situation by complaining. It will not fill the pews by lazily opening its doors once a week, clanging the bell in a ding-dong fashion and saying: 'You people out there come in here and be saved!' If sinners ran their business as saints run the church, they would go into bankruptcy in a year. Imagine Paul standing in a gorgeous pulpit with a \$10,000 salary, and a \$5,000 choir, in a church where pew rent is as high as house rent, with two or three pews down by the door for the use of the poor, and attributing the absence of the people from such a service to total depravity!"

A critic says of an eminent philosopher remarkable for his great powers of generalization that his disciples "overvalue the importance of generalization. It is not the power of generalization that makes the philosopher and the scientist, but the power of discrimination. The habit of generalizing whatever comes under our observation is very common among the uneducated and uncivilized, and almost nine-tenths of human errors arise from unwarranted generalizations." This critic does not understand the difference between generalization in the scientific and philosophic sense, and the grouping together by savages and ignorant persons of unlike things, from lack of discrimination. The former requires the greatest intellectual powers. Careful observation, keen discrimination, "the scientific imagination," the power of sustained reasoning with comprehensiveness of thought,—these are some of the qualities required for great generalizations, in the sense in which the word is used by thinkers and applied to the discoveries and demonstrations of Copernicus, Darwin, Spencer, *et id omne genus*. Says Nicholson: "Copernicus generalized the celestial motions by merely referring them to the moon's motion. Newton generalized them still more by referring this last to the motion of a stone through the air." Certainly work of this kind demands the highest "power of discrimination." The kind of so-called generalizing which requires no discrimination is that of the critic here referred to; for he reduces the subjective and the objective to unity and makes them one by ignoring the distinction between them—an "unwarranted generalization."

Lawrence Gronlund denies, but a *Voice* reporter maintains that he did say these words in a recent interview: "I will be plain and say, Nationalism is a Boston 'fad,' and will go the way of all 'fads.' There is, I am sorry to say, too much of the 'machine' in the Nationalist movement. Two men practically control the present Nationalist club in Boston, and I fear they are using it to further their own ends. That club in turn controls all the other Nationalist clubs in the country." The *Voice* is a pious prohibition paper. The editor adds to Mr. Gronlund's denial: "We regret that this misunderstanding has occurred between Mr. Gronlund and the *Voice* reporter. The reporter is quite positive that he was only prohibited from quoting some names given him by Mr. Gronlund, and that the interview, as printed, is correct."

The Iron Duke, England's greatest soldier, no less than his terrible enemy, the great Napoleon, alike took more care to avoid a medicine chest than a cannon ball. "Through life," said Wellington, "I have avoided medicine as much as I could and always eaten and drunk very little." Napoleon, pinching the ear of his physician, as was his wont when in an amiable mood, said upon a certain occasion, "You physicians are far more terrible fellows than we soldiers." "The multitude love nothing more dearly than a pill."

The communication, "A Spirit Telegrapher," on page 282 is from the pen of one of the most experienced investigators in the country and a gentleman whose competency and high character would be generally recognized by investigators were his name published. THE JOURNAL fully credits his statements.

Says Horace Mann: The false man is more false himself than to any one else. He may despoil others but himself is the chief loser. The world's scorn might sometimes forget, but the knowledge of his perfidy is undying.

THE CHURCH PARTY IN MEXICO.

By ATHENE.

In 1857 the war of reform was raging in Mexico. Under the administration of Commonfort, who was overthrown by the Church party, the war continued under the political lead of Don Benetia Juarez, a pure-blooded Indian, while strange to say the liberal army was commanded by Gen. Degallado, who had stood high as a church dignitary. This latter chieftain would always succeed in small encounters with the enemy, but invariably lost all his large battles. Early in 1857 he lost his last great battle in the state of Jalisco; and it was at the close of this battle, so disastrous to the liberal party, that Col. G. M. Green, the colonel of artillery, had much difficulty in getting him mounted and forcing him from the field of battle. "Let me die! Let me die! My dear Colonel!" he exclaimed. "*Soy la disgracia de mi Patria!*" It was his last battle; poor, dear, good old kindhearted Degallado; none comprehended the abuses of the church as you did; none strove harder to break the shackles of ecclesiastical slavery. Alas! that you should have died in an hour so dark, when the stoutest hearts failed before the apparently victorious armies of the church. At the time of which I write the liberal armies, after suffering many defeats, were demoralized, shattered and abandoned by nearly all their principal leaders.

The church owned Mexico body and soul; the priesthood was the chief and only banker while the church owned over two-thirds of all the buildings in all the large cities and a corresponding proportion of all the lands in most of the states and territories. What an unequal contest was this,—all the wealth and power on one side, while upon the other a mighty change in public opinion had been going on for years which at first was confined to a few Masonic lodges, the first one having been organized by Minister Pierpont, who was the first United States minister to the Republic of Mexico. The seeds first planted by Pierpont and a few native and foreign Masons have grown until it has become the only country on the globe that by constitutional law is completely exempt from convents and monastic institutions. Yes, in Mexico alone among all the so-called civilized nations of the earth, it is made impossible by organic law with a special clause in the constitution of the country for a convent, monastery, or secret religious order of any kind to exist.

When will the people of these United States awaken to the fact that a great ecclesiastical cloud is overshadowing the free schools and in fact all the free institutions of this country? Think you, my sleeping, slumbering countrymen, that the Mexicans, who were all Roman Catholics, would ever have arisen in their might and power and destroyed that mighty organization without sufficient reason for so doing. Do the people of this country comprehend what has happened to Mexico and all countries wherein the so-called Holy Roman Apostolic church has gained the ascendancy? I have lived much in Mexico, married into a Mexican family, speaking their language, and I have had opportunities of penetrating many of the abuses that were common during the first half of the present century. The convents were full of the richest and most beautiful daughters of Mexico; it took the fathers, mothers and brothers many years to find out that the convents were not the holy and sanctified institutions they pretended to be, but when the people did find out the horrible nature of the convents, where each nun could have her own father confessor, and that these latter could enter at all hours generally through secret passages that connected with some church adjoining the convent, is it any wonder that they rose en masse, and without any outside aid from Protestants or others, inaugurated a revolution which only destroyed all convents and monasteries but published a perpetual decree of prohibition against their reestablishment.

Open your eyes, blind and confiding fathers and mothers of many of America's finest sons and most beautiful daughters. Do you know the drift and secret workings of the Jesuits and other leading Catholic societies? Do you comprehend the reasons why they aim so earnestly to educate the sons and daughters of our leading families, even of many of our statesmen? If you do not, study the history of Mexico and other Catholic countries. I mean the religious portion of their history, the secrets of which I admit are not easy to find out,—yet it is not impossible. Beware how you ask any member of any respectable family in Mexico, for there is hardly a respectable family in the whole nation that has not cause to blush at the iniquities of the priesthood perpetrated against some near or distant member in days gone by; and of these matters they are silent and for very shame will never disclose them, certainly not to the ears of a foreigner. God forbid that I should slander any person, people, or sect, but I owe a duty to my own country in sending forth this warning; it is not likely that any Catholic will ever call for proof of what I have stated; if he does call upon me I will furnish facts and evidence until I think in very shame he will cry out, "Hold, enough!"

THE IDIOSYNCRASIES OF FAITH.—A STUDY.

By REV. J. O. M. HEWITT.

In previous articles I have treated of the rise and development of faith, as a whole. I propose now briefly to consider the idiosyncrasies or peculiarities of development that have presented themselves to the student of history, in its department of psychological research; for we should know the reason for the various epochs of religious development as well as for the causes of their various ecclesiastical systems of belief in the supernatural that have prevailed.

In all natural births, one perceives and acknowledges not only the characteristics of the father, but also of the mother; hence in the birth and development of religious systems one must of necessity take cognizance of the mental motherhood as well as the spiritual fatherhood that has given to the world the church of the ages. In my first letter I wrote of the sense of awe that was the prevailing spirit of the newborn humanity. The ignorance of the motherhood of faith in this age is seen in the marked character of its worship, a worship of the world soul, where the mind of the best of men could only see the divine soul in the manifestations of nature's wild, and conceived of storm and tempest, the earthquake and the calm, as indices of the temper of his God. The still, small voice of his reveries found speech at such times, that in other conditions of his own mind found none; and hence one sees the temple not amid huts or tents of the common people, but in the recesses of the rocks, the forest jungles, or by the caverns of the sea-girt coasts, unfrequented by the busy feet of passers by. The solitudes of nature rather than the haunts of man, are the chosen places for the worship of Divinity.

The natural results of such surroundings would be the development of an unsocial faith. The devotees would not be disposed to look kindly upon their fellows or to sympathize with either their joys or sorrows; little forgiveness would they have for the foibles or indiscretions of their fellows, and the bloody sacrifice was indeed their fittest emblem! As they found nature so they imagined God; and nature even to-day, is not kindhearted if her laws are violated! Is it a wonder then that our history tells such horrid things as faith's expiation of sin in those dark, because early ages of the race? How could it be otherwise with such mental motherhood, to say nothing of the savage fatherhood of God?

But the end of the age of world soulism came, when at length the race of man said that if nature was stern she also was good in her ministrations of pleasure. The reformation of that age was a rebound from asceticism to licentiousness:—"the god of the grape" was in better favor than the god of the thunderbolt; and the gaiety of a revel had greater strength than the fasting of the celestite! Was the old forgotten? No, but the new had come; and for that reason the spacious earth was spanned that man might find excuse

for leaving the old. The old was in fact "fulfilled," as Jesus was said to be "the fulfillment of the law," by the admittance to the pantheon of mankind, the revelers!

But will the soul of man; that soul that can but sense an invisible being of God, be content to worship in the pantheon? Impossible, and hence we see at length a new order of the priests of God! The experience of the past will not be lost; but a new word of life will find utterance! It did find utterance and the next age began to be;—the age of recognition!

CRITICISM.

By J. G. JACKSON.

John Franklin Clark, in THE JOURNAL of August 30th, brings up astronomical questions of a very abstruse and interesting character concerning which he advances ideas that are new in the science and will not bear the test of established knowledge.

The matter stated in his first sentence is very doubtful and should not be called "a fact" until proven.

This definition of nutation is so obscure that the general reader will hardly catch its meaning. The axis of the earth's daily revolution has, so to speak, a standing average inclination or leaning to the plane of its annual orbit—called the ecliptic—of about 66 deg., 32 min., which leaning causes the equator of earth to incline to said ecliptic about 23 deg., 28 min.

This inclination or leaning is not caused by the nutation (as his words in the first paragraph seem to imply) but nutation is the name of small oscillations in the otherwise regular inclination; produced by well-understood causes, which slightly affect the steadiness of the axis and prevent it from maintaining a perfect parallelism with itself during its annual journey; as it otherwise would do, if unaffected by such disturbing causes.

Mr. Clark is surely wrong when he says, "this vibratory motion of the earth's axis is not a demonstrated one." Both it and the slow precession of the equinoxes were all observed facts, before that prince of physicists, Sir Isaac Newton, completely explained the causes of them.

The poles of the heavens are the points where the line of the earth's axis extended strikes the apparent stellar vault. The north pole is now and has been for many years near to a star called Alpha Polaris, or popularly the north star. This star, by the way, has recently been pronounced ninety-nine times as large as our sun, and is only our pole star because little earth's axle-tree, just along these years, happens to point at it. It will still point closer and closer to Alpha Polaris as precession proceeds, until about A. D. 2100, when the pole will pass that star and gradually pass on from it towards other stars.

But to return from this digression. Any skilled astronomer, with a proper outfit, can, with the observations of a clear night or two, ascertain the exact place of the pole, and go on by repeated observations, to redemonstrate the undoubted reality of this vibratory motion. These oscillations of the pole are limited to a very small ellipse, not greater in diameter than about one-hundredth part of the moon's apparent size, yet are an observed phenomenon none the less really demonstrated, because Mr. Clark avers they are assumed to explain uncertainties. In the third paragraph most of his statements are erroneous and his arguments baseless.

Astronomers do not, as he says, "tell us that the movement of nutation is not determined by the position of the moon itself but by the nodes of its orbit." This is what they tell us, and tell us truly: The precession of the equinoxes in their long millennial circuit (26,800 years) as above described, and also the nutation or slight oscillation of the earth's axis—constantly varying in its minute limits—are both caused by the equally-varying effective power of sun and moon acting together, as modified by their ever-changing positions.

When in the plane of the earth's equator neither sun nor moon by their attractions have power to produce any disturbing effect by acting upon the ring of surplus material at the equator, and the farther each

becomes removed from the plane of the equator the greater is the disturbing power of each.

The effective disturbing force of the moon, in these matters, is on an average greater than that of the sun, because of its much nearer proximity to us, and because it sometimes gets angularly farther out of line with the plane of the equator than the sun ever does.

Instead of astronomers, as he avers, placing the disturbing power in the moon's nodes, and not in the moon herself, they only say what is true, that the position of her nodes at any noted time, indicates the place of her orbit as referred to the equator, and how far she can about that time get away so as to have a good side pull out of line. The power of the sun to produce precession and nutation, is nothing at the equinoxes, greatest at the solstices and constantly varying at intermediate times, similarly every yearly period.

But owing to the moon's nodes requiring 18 6-10 years for passing round the ecliptic, (producing a constant change in the position of her orbit) her disturbing force as to the matters in question is constantly waxing and waning, never the same one time and another, except at recurring periods of 18 6-10 years, which brings her again to her former position; and the skilled astronomer by reference to the position of her nodes during any lunation can tell us—does tell us in the constantly tabulated ephemeris—how much she affects at that time the pointing of the earth's axis.

He will never hasten the discovery of the radius of our sun's mighty orbit by striking at established truths instead of striving to understand them.

SCIENTIFIC METHODS DO NOT APPLY TO SPIRITUALISM.

By S. D. BOWKER, M. D.

I am pleased to say that THE JOURNAL has my hearty sympathy in its efforts to place Spiritualism beyond the criticism of reason and sound philosophy and science. But what I wish to make plain, is that none of these departments of knowledge has thus far been permitted to apply the measuring rod to the modes of spirit manifestation. In the *Arena* for September, Richard Hodgson sums up the vast work of the Society for Psychical Research to date as follows: "We have hardly crossed the threshold of our investigation but even in the present stage it seems evident that ghostly sights and ghostly sounds, and phantasmal experiences generally, form a part of a large class of phenomena for which there is some testimony from all ages, and which are now forcing an acknowledgment of their existence from the scientific world. We can not hope to explain a part completely until we know the whole." This is a candid statement from the best authority in this line of investigation and is in full accord with my claim that no scientific process can apply to Spiritualism. If our cause rested upon the "inductive mode" not a single fact could be pointed to in its support. And the long ages of the testimony of experience would reach no higher authority than "doubtful phantasms." If we have no better foundation for our faith than this, candor would suggest that we retire from the field of leadership in a holy cause. I am a member of the Society for Psychical Research in a legitimate investigation of the endless variety of mental operations, but with no thought of using it to measure fields beyond our reach. We had better remove our "sandals" when we assume to explain more than we know, and THE JOURNAL speaks wisely when it requests "brief statements" from those who "are able to give accurate information respecting the conditions of mediumship." No one has yet made any discovery of these "conditions." They exist on no plane of the known order of things. They elude investigation and come and go at no human bidding. They are the product of no "development" and are ripened fruit of no cultivation. They belong to the order of holy priesthood, without fathers or mothers, with no beginning of days or end of years. They are because they are, and that is the end of the matter. No prayer has ever called them into existence and no

cursing has been able to drive them hence, and no rules can be formulated for their conduct.

I have read with much care all the reports of the Psychical Society and instead of their being a help to increased faith in spiritual phenomena, they put such a shadow of doubt over all reports of experiences, that little is left for those who are not able to "read their title clear" through all these mists of speculation. When a chemist undertakes the destructive analysis of a lump of coal he has an easy task, but when he proposes to return that lump to its original form and condition by constructive analysis he at once encounters the same facts that will forever block the wheels of science when it tries to account for the history of Spiritualism. Iconoclastic chemistry can give names and signs to represent the constituent elements of almost any known thing, but no science has yet appeared among men by which these elements can be constructed into form after the divine pattern. A strange noise or voice is heard, or a form is seen that eludes explanation by any ordinary mode of reasoning, resting on the testimony of seeing and hearing. Now gather up all the "science" ever known and hurl it at this "ghost" and no doubt it will "down" and depart with grimaces, but what has it left for "analysis?" Can it be reproduced by human skill? No, never. Fraudulent imitations soon find a home in an "iron cabinet." THE JOURNAL has a reputation of being an expert in this sort of "analysis," for which it deserves profound thanks.

KANSAS CITY, MO.

HOW DO WE KNOW WHAT WE KNOW?

By WARREN CHASE.

If I was blind I could have no knowledge of colors. If totally deaf I could have no knowledge of sounds. So of each division of the senses, and if I had no senses, whatever there might be of me, I could have no knowledge of any existence outside of myself. Let us apply this text to our religious teachers who attempt to tell us what God said, what He did, and what He will do to us. As they really have no knowledge they have no testimony worth anything to honest enquirers after evidence of a future life. Their various and ever-varying beliefs are not testimony, as no court of judicature would admit such testimony to go to a jury, and why should we receive it any more in a church than in a court house. These were my conclusions approved by my reasoning powers from my earliest recollection till I was thirty years of age, and to that time I had no evidence of existence after death for any human being. At about that time I began to get through my senses, surprising, as well as gratifying evidence that the mentality of individuals continued to exist intact after its separation from the body and as these evidences continued to increase and vary in manifestation I soon found positive proof of identity of individuals I had known here. All the evidence I ever got of value came through my senses and whatever speculative belief I might entertain was never by me given to the public as evidence. I could relate scores of perfectly satisfactory tests if necessary, but this would be only my testimony to others, and however satisfactory to me might not be so to them, not coming through their senses. I could have no object, motive or design in deceiving myself or others with this evidence when over forty years ago I began to give it to the public against the most popular and bitter prejudice and antagonism of the churches, and the vulgar ridicule of the public, which forced me socially out in the cold, but yet I knew, and still know what I know.

COBDEN, ILL.

THE TENDENCY TO WORSHIP WEALTH.

In a retrospect of the twenty-five years during which it has been published the *Nation* says:

One of the most marked characteristics of American society in the period preceding the war, and in truth during the war itself, was the influence of the clergy and lawyers in their character of publicists and orators. Nearly every state had at least one senator of the type of Seward, or Sumner, or Fessenden, or Trumbull—generally a man of very moderate pecuniary

means—who not only exerted great influence on the politics of his state, but spoke with more or less moral and intellectual authority on all the questions of the day, and aided his constituents by speeches out of Congress, somewhat in the English fashion, in making up their minds on current topics. This type has almost completely disappeared. It can hardly be said to have any representative whatever in the Senate today. There is no senatorial orator whose utterances are looked for with any eagerness or have any deciding influence on local opinion. The Senate has, in fact, become almost exclusively a capitalists' chamber, and it is only from the South that poor men continue to find their way into it with ease. At the North there is a steady tendency to give seats in it to successful manufacturers, speculators, or railroad men. As a general rule, too, this class brings to the work of legislation considerable contempt for public opinion as expressed through the newspapers, and an almost unbounded belief in the venality of state legislatures as the result of their own experience in business life; for a successful business career on the scale which is now common can hardly go very far without bringing a man in contact with state legislators as an applicant for some sort of favor or privilege, or as the object of the form of extortion known as "a strike." There has been, too, contemporaneously with this change in the quality of the senators, a marked withdrawal of the lawyers from the work of political exposition, and in fact from the whole role of politicians. The "party" of the bar confine themselves to professional work, largely in the service of corporations, with great assiduity, and seem to grow more and more reluctant to figure in great political movements of any kind. And this change has been accentuated by the complete disappearance from the political arena of the class of orator known as the "lyceum lecturer," who represented to the rural population not only literature and art, but political philosophy, and exerted during the period preceding the war a very wholesome and powerful influence in shaping popular thought on public questions.

No change has been so marked as the transfer to wealth of the political and social influence which was formerly shared, if not absorbed, by literary, oratorical, or professional distinction. The popular interest which twenty-five years ago was centered on the authors, preachers, and lecturers who had taken the leading part in the great anti-slavery struggle, or had written the books and poems which first spread the fame of American literature through the world, and during the war and for a short period afterwards was centered on the leaders in the armed struggle, has been almost wholly transferred to the great millionaires. It is their personality and doings which now pique popular curiosity and touch the popular imagination. It is their talk which commands most attention, and which is believed to have most power. In politics they have become perhaps the greatest force of the day, owing in part to the virtual withdrawal of the bar and the clergy from the political arena, but in still greater part to their power of "owning" both men and newspapers—that is, of controlling politicians, and directing the course of the press through the influence either of retainers or of "good things" in advertisements or circulation. In some parts of the country—Pennsylvania for instance—this control may be said to be absolute; in others, its development corresponds very much to the local development of the manufacturing interest. Wherever this is very powerful, the subservience of the press to the interests of property, as they are understood by local capitalists, is very great, if not complete.

ANCIENT LABOR UNIONS.

By DAVID D. THOMPSON.

The strong refuse to recognize the rights of the weak when they conflict with their interests. History shows that even manhood rights cannot be retained or regained when lost, by individual effort. Combinations to secure results unattainable by individual efforts have therefore become necessary.

The principle of such combinations is almost as old as society. The least intelligent people have manifested their intuitive knowledge of it by the formation of tribes and nations, and the more intelligent by the establishment of nations, empires and republics.

Resistance to oppression is inherent in the human breast; without this spirit man would make no social or political progress. We often condemn men who manifest such a spirit, but we at the same time admire them, and frequently accept them as our leaders. Their zeal and enthusiasm, not always wisely directed, such leaders have lifted mankind to a higher plane and compelled men to advance in intelligence, moral, industrial and political power. Such, in a degree, has been the history of labor organizations and their leaders.

It is generally supposed that labor unions are of recent origin; but they existed centuries before and were among the most important influences

Mr. C. O. Ward, author of "The Ancient Lowly," a history of the ancient working people from the earliest known period to the adoption of Christianity by Constantine, says that "the laws of Lycurgus, and many similar attempts at reform, the detailed causes of whose mighty commotions sometimes shook Rome and Greece like the eruption of a volcano, were often caused by the multitudes of secret trades and other social organizations existing in those ancient days."

Some of these organizations were originally burial societies, but their main object became the protection and assistance of their members. These organizations were not confined to Greece and Rome, but were found among people of different nations. Mr. Ward says they are spoken of in the time of Joshua and that they were the builders of Solomon's Temple. Under the laws of Solon in Greece, and Numa Pompilius in Rome they were recognized as state institutions, and controlled many lines of business, including the cultivation of the soil, the sale of food, and the manufacture of implements of war. Of some of them, both men and women were members.

Says Mr. Ward: "The era covered by the ancient trades unions is that known, sung and celebrated as the 'Golden Age.' It is not only the era of military, but preeminently of social, and, in Greece, of intellectual prosperity. The great literary era of the Romans occupies the latter half of the celebrated golden era. It lasted from the days of Numa Pompilius, who engaged the free organization of Roman trades unions, which was about 690 years before Christ, until the year 58 B. C., when Caesar ordered the conspiracy laws. In Greece, from the time of Solon, about 592 years before Christ, it continued down to her conquest by the Romans. Thus the economical prosperity of both Greece and Rome is proved to have covered those centuries which were favored with the right of free organization. . . . When the law forbidding these organizations struck the proletarians, half a century before Christ, their decline began; and their decline was a powerful cause of the fall of the Roman Empire."

The members of these ancient trades unions, as is the case with the members of modern unions, would frequently discuss their grievances, and the number of these grievances was not small. One of the chief, was the denial of the right of recognition by the gods on account of their lowly condition. The religious instinct was as strong in their breasts as in the breasts of the aristocratic class, and they felt this degradation most keenly. So much so that the rapid spread of Christianity during the first century is attributed by Mr. Ward to its acceptance by the trades unions because of Jesus' proclamation of the doctrine of human brotherhood, and his declaration that God is no respecter of persons.

By the law of Constantine, A. D. 337, thirty-five trades unions were permitted to exist. These were plasterers, architects, goldsmiths, workers in mosaic, wagon makers, brass and coppersmiths, silver smiths, gold gilders, pearl and filigree workers, waterers, gold gilders and beaters, ivory workers, potters, fullers, blacksmiths, founders, joiners, lapidaries, plasterers, doctors, veterinary surgeons, decorators, marble cutters, furriers, painters, plumbers, stone cutters, looking-glass makers, statuaries, pavers, sculptors, masons, pavers in mosaic, carpenters, and glaziers.—*The Statesman.*

SPIRITUAL EXPERIENCES.

We are indebted for the following case to Mr. Spencer Curtis, who has taken much trouble in collecting all the evidence now attainable about the occurrence.

The first account is from Mr. Curtis himself and is dated November 9, 1888.

About five years ago, one Sunday night at about a quarter to 11 o'clock, I was sitting in my room with my nephew smoking. We suddenly heard screams, on going out of the room found that they proceeded from the nursery maid's room. I went into room and found her much excited; and she told me that she had heard her mother calling her. I spoke sharply to her about her fancy and told her she was much better to sleep. My nephew and I thought no more about it.

Tuesday morning following my wife received a letter from Guernsey, asking her to break the news to her nursery maid, that her brother and brother-in-law (who were fishermen) had been drowned on Sunday. His body was recovered and it was found his watch had stopped at a quarter to 11.

A few days later Mr. Curtis wrote:

"My wife informs me that it took place in December, not 'about five years ago' as I mentioned.

Curtis' nephew writes on December 10, 1888: "I can tell perfectly about ten years ago (I forget the date) I was staying with my uncle, Mr. F. Curtis, at Totteridge House, from a Saturday evening, which I was in the habit of often doing. He and myself were smoking in his smoking room the evening, after 10 o'clock (I think it was a

Saturday), when we were alarmed between 10:30 p. m. and 10:45 p. m. by hearing shrieks issue from the nursery maid's room. My uncle hastened to the room, I remained behind, and on his return he told me that the girl had had a dream that her mother was calling her, and she heard the church bells ringing, or something to that effect, I forget the actual words. My aunt also hastened to the room; in fact the girl woke the whole house by her screams, and as she said it was no doubt a fit of indigestion, applied the necessary remedies, and we heard no more about it.

Some weeks after my uncle drew my attention to the incident, and told me the girl's brother and brother-in-law had been drowned off Guernsey from a cutter, on that very night we heard the screams. I have an idea of hearing that the brother's body was recovered and that his watch had stopped at 10:45 p. m., but of this I am not quite sure.

I thought the occurrence remarkable, and it has been impressed on my memory ever since, and I have often related the circumstance to friends.

F. CONSTABLE CURTIS.

The following account, signed by the nursery maid Rose Aldridge, was directed by her to Mr. Spencer Curtis' sister-in-law. We have a similar account in her own handwriting.

On the night of the 13th of January, 1879, between sleeping and waking, I saw something shadowy rise up at the foot of my bed, I felt a hand passed over my face, and heard a voice say distinctly three times—"Poor Rose." I screamed, and Mrs. Curtis came to me; when I became calm I felt convinced there was something wrong at home.

ROSE ALDRIDGE.

Miss Curtis corroborates as follows:

I distinctly remember, as a child, Rose Aldridge telling our nurse about what she saw.

Totteridge, Herts. MARGARET H. CURTIS.

January 30, 1889.

In sending these last two accounts Mr. Curtis writes:

I believe that Rose Aldridge was able to fix the day as Monday as being the day she was found fault with about not sending some clothes to the wash.

I have got my daughter to state that she remembers the circumstance. She was about seven years old at the time.

This completes the evidence about the phantasm. It appears that Rose Aldridge (or Oldridge as she sometimes spells it) has some independent reason, mentioned above, for thinking that it occurred on a Monday night. Mr. Spencer Curtis and his nephew, on the other hand, however, have some independent reason for thinking that it happened on a Saturday, or a Sunday night, namely that those were the days on which Mr. Constable Curtis usually stayed with his uncle. At this distance of time, however, we do not think that this recollection ought to weigh much against the conviction of Mr. Curtis that when the news of the deaths came he, as well as Rose Aldridge, believed them to have taken place on the night of her experience. The hour of her experience must have been late in the evening, after she went to bed, but before the gentlemen did.

The deaths occurred on the night of Monday, January 13th, to Tuesday, January 14th, 1879, but the hour is not known, all on board the vessel when she was wrecked having been drowned. We extract from copies of articles in the *Guernsey Star*, which Mr. Curtis has sent to us, the passages which seem to throw light on the subject.

From the *Guernsey Star* of January 14th (Tuesday), 1879.

Early this morning, considerable excitement was caused in the town, by the rumor that the well-known St. Malo trader Reindeer had been wrecked off Jersey and all hands were missing. . . . She was commanded by Captain George Piprell . . . and a crew of four men named W. Oldridge, R. Hughes, G. Paul, and T. Phillips.

From the *Guernsey Star*, Thursday, January 16, 1879.

The finding of the St. Malo mail bag at once set at rest all doubt as to the fate of the unfortunate vessel, and this was quickly followed by portions of the cabin furniture, including the cabin clock, which had stopped at two o'clock, thus indicating the time the catastrophe happened. The Reindeer, which was of 59 tons burthen, was well known for her excellent sailing qualities; and her captain was a skilled and careful man, acquainted with every portion of this dangerous coast; the cause of this calamity can, therefore, but be conjectured, as none remain to tell the harrowing tale. When she sailed from our harbor on Monday the weather was very stormy and hazy, but scarcely sufficient to cause the delay of the voyage. Shortly afterwards, however, the wind increased, and a thick fog ensued. At about 11 o'clock the Reindeer was seen on the fishing bank off St. Martin's Point, and the wind at that time bearing more on her southerly quarter it is believed that the captain, while trying to make the Corbiere light, must have been carried on the rocks in St. Ouen's Bay, where the vessel was quickly dashed to pieces and all on board drowned.

From the report of the inquest on the bodies given in the *Guernsey Star* for January 19, 1879, it appears that the bodies came on shore by degrees. The captain's was only found on Thursday morning. In the captain's pocket was found a watch, stopped at 5:15.

Mr. Edward F. Piprell, a brother of the deceased captain, residing in Guernsey, said . . . that vessel . . . was to have left Guernsey for St. Malo at three o'clock on Monday afternoon, but did not leave till 6:30, having got aground. He gave the names of the crew, all of whom he identified. His brother was 24 years of age, the ages of the men varying from 26 to 28. The jury returned a verdict that the bodies were those of the men above mentioned, accidentally drowned in the wreck of the cutter Reindeer, of Guernsey, which took place in the night of the 13th to the 14th inst., at the Havre du Dehors, near L'Etecq, in the parish of St. Ouen's.

For the following narrative we are indebted to the Rev. H. Kendall, of Darlington. Mr. Bastow, whose vision is recounted, is the author of a Bible Dictionary which has passed through five editions. His experience is of a rare and interesting type; but it is undeniable that 56 years is a long time through which to carry back the memory. Mr. Bastow's memory of things that happened to him at that time seems, however, to be vivid, and it will be observed that the account of the experience, though only now signed by Mr. Bastow, was written by Mr. Kendall after hearing it from Mr. Bastow 19 years ago:—

The Rev. J. A. Bastow, Primitive Methodist minister, had once a remarkable experience. It was when he was a young, unmarried man, traveling in the Bolton circuit in Lancashire. The Rev. James Garner was also a young man at that time and was his colleague, and they lodged together at the house of the superintendent minister at Bolton. One evening they were studying in the same room, Mr. Bastow was writing at 9 or 10 o'clock and a sudden feeling came over him that his mother was dying. He looked up and said, "Garner! my mother's dying." Mr. Garner of course pooh-poohed the idea and tried to dispossess him of what he thought a foolish fancy. They did not study any more that night but sat talking, and by and by they went to bed. They slept together. Mr. Bastow got into bed first, and no sooner was his head laid upon the pillow than he seemed to be in a room out of which a door opened into a bedroom where his mother lay in bed dying. He saw everything distinctly and all before Mr. Garner joined him. He started up and said, "It is of no use, Garner! my mother is dying. I've just seen her." Next day Mr. Fletcher, who traveled at Scarborough, passed through the town on the way to Manchester. Mr. Bastow asked him if he had seen their people at Leeds but he replied that the coach only stayed just long enough to change horses and he didn't get down. Just then the superintendent's wife called out, "Bastow, you must come downstairs, here's a letter for you." He went down and read the letter. It was from Leeds and informed him that his mother had died the night before at the time when he saw her. She had died in childbearing. When he saw her in vision the house seemed strange to him, but when he went over to the funeral he found that they had removed to another house since he was at home last, and there were the rooms exactly as he had seen them.

Mr. Bastow does not know how it was he saw what he did, only that he saw it all in his mind, that it seemed as natural as possible at the moment, and that it was accompanied with the conviction that it was a reality. He has never had any experience like it before or since. He was in good health at the time.

To this Mr. Bastow adds the words:—

This account is correct. JAMES AUSTIN BASTOW.

Mr. Kendall continues:—

Rev. J. A. Bastow now resides at 120 Paulton Road, Southport. He writes September 19, 1889, to Rev. James Garner, now of Sale, near Manchester, for confirmation of the above account and says: "I think you will recollect the night in March, 1833, when the impression of my mother's death seized me. You will also recollect that I went home to the funeral and when I came back you met me at Mr. Tillotson's door, and told me that I had to go back to Preston as Mr. Calvert had died." Rev. James Garner replies: "I can not recollect any of the particulars respecting death of your mother, but I have no doubt respecting the correctness of your statements."

The general minutes of Conference of the Primitive Methodist Connexion for 1832 give the names of preachers at Bolton as S. Tillotson, J. Garner, J. Bastow. This arrangement would be in force from June, 1832, to June, 1833, and would, therefore, include the time, March, 1833, when Mr. Bastow had his vision. Previous to 1832 Mr. Bastow's name does not appear in the minutes. In those of 1833 it is down for Preston Brook. The account states that Mr. Fletcher was traveling at Scarborough at the time, and passed through Bolton on his way to Manchester. He was a minister of wide repute, often sent for to a distance on special occasions. The minutes of 1832 give his name along with many others for Hull circuit, but the Hull

circuit was very extensive, including many branches, and of these branches Scarborough was one.

I wrote the account of Mr. Bastow's vision, which he now endorses, in 1870. It was given to me a little before that time by him, when his mind and memory were in full vigor.

H. KENDALL.

Darlington, October 1, 1889.

The following case comes to us through the Rev. H. Kendall, of Darlington, from a lady who does not wish her name or that of the percipient to be printed.

The late Colonel M., of the militia, resided at S. I was companion to his wife for many years, traveled with them into various countries on the Continent, and altogether was with her more than 30 years. At the time when I went to them Mr. M.'s elder brother, Thomas, was a captain in the militia where Mr. M. was an officer, and the regiment remained at B. for 12 months. B. is six miles from S. and Mr. M. used to come home, every evening. One cold evening in the month of March, in the year 1855, Mr. and Mrs. M. sat reading for a while over a fire in the bedroom before going to bed. At 11 o'clock they were startled by hearing the brother call aloud "Will" on the stair-head, the name by which he was accustomed to call Mr. M. Both heard the voice, and Mr. M. rushed to the stair-head exclaiming, "Whatever brings you here?" he having left him at B. and supposing him to be there. There was no one to be seen. When I went to them in the morning they told me immediately of what had occurred. They had been very much disturbed by it through the night. During the day Mr. M. rejoined his regiment at B. as usual. His brother Thomas was there still and apparently well. But in the evening about six o'clock, when the exercises of the day were over, he was standing in the street with him when he suddenly dropped down dead. From frequent references to the subject in after years I know that Colonel and Mrs. M. were firmly convinced that the voice they heard was a reality, and that it was an intimation of the impending death of Captain Thomas. The fact that they told me of it in the morning, when the captain was still well and likely to live, shows that it could not be an imaginary thing on their part, the result of apprehension respecting him. Colonel M. and his wife were among the most excellent people I ever knew, and I remained at the Hall till the grave had closed first over him and then, nearly 15 years afterwards, over her.

E. W.

October 21st, 1889.

The following is from a lady who does not allow us to print her name, for fear of pain to the relations of the friend who appeared.

July 4th, 1889.

I have noted down the remarkable incident I mentioned. The time of its occurrence was in the early part of July, 1885, between 1 and 2 in the morning. I was wide awake, not having slept at all, when all of a sudden I was startled by a bright light, and I saw at my bedside a tall figure, and distinctly recognized the face of a valued old friend who resided many miles from my home. He was earnestly gazing at me, and on vanishing from my sight the room became dark as before. My sister, who occupied the next room, on hearing me make an exclamation, came in and found me striking a light, when I told her whom I had seen. Strange to say we received an early communication from a member of his family acquainting us that our dear old friend had passed away at the very time he appeared to me.

The narrator's sister confirms the above statement as far as her part in it is concerned.

What follows is from notes made by Mrs. Sidgwick immediately after talking over the above circumstances with the two ladies.

The gentleman who appeared was an old intimate friend of both sisters, and corresponded constantly with them. They had not heard from him for a little while before his death, and though they knew that he was ailing they were not all anxious, knew of no cause for special anxiety, and had not had their thoughts turned to him in any special way.

The lady who saw the apparition had not been to sleep—she is a bad sleeper—but was lying with her eyes shut trying to sleep. Suddenly she became aware of a bright light in the room and opening her eyes saw by her bedside the tall figure of her friend. The light, she told me, was like daylight and was at the side of the bed where she saw the figure. She had time to see the figure gazing earnestly at her and to notice that it was wrapped in a cloak or dressing gown. She saw half the figure—as far down, I suppose, as the bed would let her. Apparition and light vanished together. She was startled and agitated, got out of bed and had some difficulty in finding the matches and striking a light, owing to her agitated condition.

I do not think that either sister has now an independent recollection—apart from their knowledge of the day of the death—of the day on which this strange experience occurred, but it made a deep impression on both, and when the letter announcing the death reached them, which must have been within two days, they were satisfied that appearance and death were coincident. Their recollection that the appear-

ance occurred not long after midnight is, I think, independent of subsequent information, though they are not quite sure whether it occurred between 12 and 1, or between 1 and 2.

A search for the letter announcing the death, which the percipient kindly undertook, proved fruitless, but the time of its occurrence, mentioned in the letter, "quite agreed," she writes, "with the very time I noted down of his appearance to me. This coincidence surprised and greatly impressed myself and sister."

I was shown various newspaper cuttings relating to the death and funeral, from which I copied extracts. The death is announced as having occurred on July 5th, and an obituary notice stated that the cause was general break up rather than any specific ailment. In an account of the funeral it was stated that on the coffin plate was the inscription, "Died July 6th, 1885, age 75 years." As the ladies pointed out to me, the fact that the death was announced in the newspapers as having occurred on the 5th, and on the coffin plate as the 6th, tends strongly to show that it occurred very soon after midnight, and, therefore, confirms their recollection of its coinciding in time with the apparition.—*Journal of Society for Psychical Research.*

ADVANCE OF SCIENCE IN THE LAST HALF CENTURY.

By T. H. HUXLEY, F. R. S.

[CONTINUED.]

2. CONSERVATION OF ENERGY.

Every-day observation shows that of the bodies which compose the material world, some are in motion and some are, or appear to be, at rest. Of the bodies in motion, some, like the sun and stars, exhibit a constant movement, regular in amount and direction, for which no external cause appears. Others, as stones and smoke, seem also to move of themselves when external impediments are taken away; but these appear to tend to move in opposite directions, the bodies we call heavy, such as stones, downwards, and the bodies we call light, at least such as smoke and steam, upwards; and as we further notice that the earth below our feet is made up of heavy matter, while the air above our heads is extremely light matter, it is easy to regard this fact as evidence that the lower region is the place to which heavy things tend—their proper place, in short—while the upper region is the place of light things; and to generalize the facts observed by saying that bodies which are free to move tend towards their proper places. All these seem to be natural motions, dependent on the inherent faculties or tendencies of bodies themselves; but there are other motions which are artificial or violent, as when a stone is thrown from the hand or is knocked by another stone in motion. In such cases as these, for example, when a stone is cast from the hand the distance traveled by the stone appears to depend partly on its weight and partly upon the exertion of the thrower. So that the weight of the stone remaining the same, it looks as if the motive power communicated to it were measured by the distance to which the stone travels;—as if (in other words) the power needed to send it a hundred yards was twice as great as that needed to send it fifty yards. These, apparently obvious, conclusions from the every-day appearances of rest and motion fairly represent the state of opinion upon the subject which prevailed among the ancient Greeks and remained dominant until the age of Galileo. The publication of the "Principia" of Newton in 1686-87 marks the epoch at which the progress of mechanical physics had effected a complete revolution of thought on these subjects. By this time it had been made clear that the old generalizations were either incomplete or totally erroneous; that a body, once set in motion, will continue to move in a straight line for any conceivable time or distance, unless it is interfered with; that any change of motion is proportional to the "force" which causes it and takes place in the direction in which that "force" is exerted, and that when a body in motion acts as a cause of motion on another the latter gains as much as the former loses, and *vice versa*. It is to be noted, however, that while, in contradistinction to the ancient idea of the inherent tendency to motion of bodies, the absence of any such spontaneous power of motion was accepted as a physical axiom by the moderns, the old conception virtually maintained itself in a new shape. For, in spite of Newton's well-known warning against the "absurdity" of supposing that one body can act on another at a distance through a vacuum, the ultimate particles of matter were generally assumed to be the seats of perennial causes of motion termed "attractive and repulsive forces," in virtue of which any two such particles, without any external impression of motion or intermediate material agent, were supposed to tend to approach or remove from one another; and this view of the duality of the causes of motion is very widely held at the present day.

Another important result of investigation, attained in the seventeenth century, was the proof and quanti-

tative estimation of physical inertia. In the old philosophy, a curious conjunction of ethical and physical prejudices had led to the notion that there was something ethically bad and physically obstructive about matter. Aristotle attributes all irregularities and apparent dysteleologies in nature to the disobedience, or sluggish yielding, of matter to the shaping and guiding influence of those reasons and causes which were hypostatized in his ideal "Forms." In modern science, the conception of the inertia, or resistance to change, of matter is complex. In part, it contains a corollary from the law of causation: A body can change its state in respect of rest or motion without a sufficient cause. But, in part, it contains generalizations from experience. One of these is that there is no such cause resident in any body, and that therefore it will rest or continue in motion so long as no external cause of change acts upon it. The other is that the effect which the impact of a body in motion produces upon the body on which it impinges depends, other things being alike, on the relation of a certain quality of each which is called "mass." Given a cause of motion of a certain value, the amount of motion, measured by distance traveled in a certain time, which it will produce in a given quantity of matter, say a cubic inch, is not always the same, but depends on what that matter is;—a cubic inch of iron will go faster than a cubic inch of gold. Hence, it appears, that since equal amounts of motion have, *ex hypothesi*, been produced, the amount of motion in a body does not depend on its speed alone, but on some property of the body. To this the name of "mass" has been given. And since it seems reasonable to suppose that a large quantity of matter, moving slowly, possesses as much motion as a small quantity moving faster, "mass" has been held to express "quantity of matter." It is further demonstrable that, at any given time and place, the relative mass of any two bodies is expressed by the ratio of their weights.

When all these great truths respecting molar motion, or the movements of visible and tangible masses, had been shown to hold good not only of terrestrial bodies, but of all those which constitute the visible universe, and the movements of the macrocosm had thus been expressed by a general mechanical theory, there remained a vast number of phenomena, such as those of light, heat, electricity, magnetism, and those of the physical and chemical changes, which do not involve molar motion. Newton's corpuscular theory of light was an attempt to deal with one great series of these phenomena on mechanical principles, and it maintained its ground until, at the beginning of the nineteenth century, the undulatory theory proved itself to be a much better working hypothesis. Heat, up to that time, and indeed much later, was regarded as an imponderable substance, *caloric*; as a thing which was absorbed by bodies when they were warmed, and was given out as they cooled; and which, moreover, was capable of entering into a sort of chemical combination with them, and so becoming latent. Rumford and Davy had given a great blow to this view of heat by proving that the quantity of heat which two portions of the same body could be made to give out, by rubbing them together, was practically illimitable. This result brought philosophers face to face with the contradiction of supposing that a finite body could contain an infinite quantity of another body; but it was not until 1843, that clear and unquestionable experimental proof was given of the fact that there is a definite relation between mechanical work and heat; that so much work always gives rise, under the same conditions, to so much heat, and so much heat to so much mechanical work. Thus originated the mechanical theory of heat, which became the starting point of the modern doctrine of the conservation of energy. Molar motion had appeared to be destroyed by friction. It was proved that no destruction took place, but that an exact equivalent of the energy of the lost molar motion appears as that of the molecular motion, or motion of the smallest particles of a body, which constitutes heat. The loss of the masses is the gain of their particles.

Before 1843, however, the doctrine of the conservation of energy had been approached. Bacon's chief contribution to positive science is the happy guess (for the context shows that it was little more) that heat may be a mode of motion; Descartes affirmed the quantity of motion in the world to be constant; Newton nearly gave expression to the complete theorem, while Rumford's and Davy's experiments suggested, though they did not prove, the equivalency of mechanical and thermal energy. Again, the discovery of voltaic electricity, and the marvelous development of knowledge in that field, effected by such men as Davy, Faraday, Gersted, Ampère, and Melloni, had brought to light a number of facts which tended to show that the so-called "forces" at work in light, heat, electricity, magnetism, in chemical and in mechanical operations were intimately, and in various cases, quantitatively related. It was demonstrated that any one could be obtained at the expense of any other; and apparatus was devised which exhibited the evolution of all kinds of action from one source of energy. Heat

...the doctrine of the conservation of energy.

I have pointed out that the growth of clear and definite views respecting the constitution of matter has led to the conclusion that so far as natural agencies are concerned, it is ingenerable and indestructible. In so far as matter may be conceived to exist in a purely passive state, it is, imaginably, older than motion. But as it must be assumed to be susceptible of motion, a particle of bare matter at rest must be endowed with the potentiality of motion. Such a particle however, the supposition can have no energy, for there is no cause why it should move. Suppose now that it receives an impulse, it will begin to move with a velocity inversely proportional to its mass on the one hand, and directly proportional to the strength of the impulse on the other, and will possess kinetic energy, in virtue of which it will not only continue to move forever if unimpeded, but if it impinges on another such particle it will impart more or less of its motion to the latter. Let it be conceived that the particle acquires a tendency to move, and that nevertheless it does not move. It is then in a condition totally different from that in which it was at first. A cause competent to produce motion is operating upon it, but, for some reason or other, is unable to give rise to motion. If the obstacle is removed, the energy which was there but could not manifest itself, at once gives rise to motion. While the restraint lasts, the energy of the particle is merely potential; and the case supposed illustrates what is meant by potential energy. In this contrast of the potential with the actual, modern physics is turning to account the most familiar of Aristotelian distinctions—that between *dunamis* [abstract power or force] and *energeia* [energy, or force in action].

That kinetic energy appears to be imparted by impact is a fact of daily and hourly experience: we see bodies set in motion by bodies, already in motion, which seem to come into contact with them. It is a truth which could have been learned by nothing but experience, and which can not be explained, but must be taken as an ultimate fact about which, explicable, or inexplicable, there can be no doubt. Strictly speaking, we have no direct apprehension of any other cause of motion. But experience furnishes innumerable examples of the production of kinetic energy in a body previously at rest, when no impact is discernible as the cause of that energy. In all such cases, the presence of a second body is a necessary condition; and the amount of kinetic energy, which its presence enables the first to gain, is strictly dependent on the relative positions of the two. Hence the phrase energy of position, which is frequently used as equivalent to potential energy. If a stone is picked up and held, say, six feet above the ground, it has potential energy, because, if let go, it will immediately begin to move towards the earth; and this energy may be said to be energy of position, because it depends upon the relative position of the earth and the stone. The stone is solicited to move, but can not so long as the muscular strength of the holder prevents the solicitation from taking effect. The stone, therefore, has potential energy, which becomes kinetic if it is let go, and the amount of that kinetic energy which will be developed before it strikes the earth depends upon its position, —on the fact that it is, say, six feet off the earth, neither more nor less. Moreover, it can be proved that the raiser of the stone had to exert as much energy in order to place it in its position as it will develop in falling. Hence the energy which was exerted, and apparently exhausted, in raising the stone is potentially in the stone in its raised position, and will manifest itself when the stone is set free. Thus the energy, withdrawn from the general stock to raise the stone, is returned when it falls, and there is no change in the total amount. Energy, as a whole, is preserved.

Taking this as a very broad and general statement of the essential facts of the case, the raising of the stone is intelligible enough, as a case of the communication of motion from one body to another. But the potential energy of the raised stone is not so easily intelligible. To all appearance, there is nothing pushing or pulling it toward the earth, or the earth toward it; and yet it is quite certain that the stone tends to move toward the earth, and the earth and the stone, in the way defined by the law of gravitation.

In the currently accepted language of science, the energy of motion, in all such cases as this, when bodies tend to move toward or away from one or another, is due to the discernible impact of other bodies, is called a "force," which is called "attractive" in the one case, and "repulsive" in the other. And such attractive or repulsive forces are often spoken of as if they were real things, capable of exerting a pull, or a push upon the particles of matter concerned. Thus the potential energy of the stone is commonly said to be due to the "force" of gravity which is continually acting upon it.

For illustration may make the case plainer. A pendulum swings first to one side and

then to the other of the center of the arc which it describes. Suppose it to have just reached the summit of its right-hand half-swing. It is said that the "attractive forces" of the bob for the earth, and of the earth for the bob, set the former in motion; and as these "forces are continually in operation, they confer an accelerated velocity on the bob; until, when it reaches the center of its swing, it is, so to speak, fully charged with kinetic energy. If, at this moment, the whole material, except the bob, were abolished, it would move forever in the direction of a tangent to the middle of the arc described. As a matter of fact, it is compelled to travel through its left-hand half-swing, and thus virtually to go up hill. Consequently the "attractive forces" of the bob and the earth are now acting against it, and constitute a resistance which the charge of kinetic energy has to overcome. But as this charge represents the operation of the attractive forces, during the passage of the bob through the right-hand half-swing down to the center of the arc, so it must needs be used up by the passage of the bob upward from the center of the arc to the summit of the left-hand half-swing. Hence, at this point, the bob comes to a momentary rest. The last fraction of kinetic energy is just neutralized by the action of the attractive forces, and the bob has only potential energy equal to that with which it started. So that the sum of the phenomena may be stated thus: At the summit of either half-arc of its swing, the bob has a certain amount of potential energy; and as it descends it gradually exchanges this for kinetic energy, until at the center it possesses an equivalent amount of kinetic energy; from this point onwards it gradually loses kinetic energy as it ascends, until, at the summit of the other half-arc, it has required an exactly similar amount of potential energy. Thus, on the whole transaction, nothing is either lost or gained; the quantity of energy is always the same, but it passes from one form into the other.

To all appearances, the phenomena exhibited by the pendulum are not to be accounted for by impact; in fact, it is usually assumed that corresponding phenomena would take place if the earth and the pendulum were situated in an absolute vacuum, and at any conceivable distance from each other. If this be so, it follows that there must be two totally different kinds of causes of motion; the one impact—a *vera causa*, of which to all appearances, we have constant experience; the other, attractive or repulsive "force"—a metaphysical entity which is physically inconceivable. Newton expressly repudiated the notion of the existence of attractive forces, in the sense in which that term is ordinarily understood; and he refused to put forward any hypothesis as to the physical cause of the so-called "attraction of gravitation." As a general rule, his successors have been content to accept the doctrine of attractive and repulsive forces, without troubling themselves about the philosophical difficulties which it involves. But this has not always been the case; and the attempt of Le Sage, in the last century, to show that the phenomena of attraction and repulsion are susceptible of explanation by his hypothesis of bombardment by ultra-mundane particles, whether tenable or not, has the great merit of being an attempt to get rid of the dual conception of the causes of motion which has hitherto prevailed. On this hypothesis, the hammering of the ultra-mundane corpuscles on the bob confers its kinetic energy on one hand, and takes it away on the other; and the state of potential energy means the condition of the bob during the instant at which the energy conferred by the hammering during the one half-arc has just been exhausted by the hammering during the other half-arc. It seems safe to look forward to the time when the conception of attractive and repulsive forces, having served its purpose as a useful piece of scientific scaffolding, will be replaced by the deduction of the phenomena known as attraction and repulsion, from the general laws of motion.

The doctrine of the conservation of energy, which I have endeavored to illustrate, is thus defined by the late Clerk Maxwell:

"The total energy of any body or system of bodies is a quantity which can neither be increased nor diminished by any mutual action of such bodies, though it may be transformed into any one of the forms of which energy is susceptible." It follows that energy, like matter, is indestructible and ingenerable in nature. The phenomenal world, so far as it is material, expresses the evolution and involution of energy, its passage from the kinetic to the potential condition and back again. Wherever motion of matter takes place, the motion is effected at the expense of part of the total store of energy.

Hence, as the phenomena exhibited by living beings, in so far as they are material, all are molar or molecular motions, these are included under the general law. A living body is a machine by which energy is transformed in the same sense as a steam engine is so, and all its movements, molar and molecular, are to be accounted for by the energy which is supplied to it. The phenomena of consciousness which arise, along with certain transformations of energy, can not be interpolated in the series of these transformations,

inasmuch as they are not motions to which the doctrine of the conservation of energy applies. And for the same reason, they do not necessitate the using up of energy; a sensation has no mass and can not be conceived to be susceptible of movement. That a particular molecular motion does give rise to a state of consciousness is experimentally certain; but the how and why of the process are just as inexplicable as in the case of the communication of kinetic energy by impact....

PHENOMENA OF EXCESSIVE ACUTENESS OF SIGHT.

Dr. J. Luys, member of the Academy of Medicine and physician to La Charite hospital, in an article published in the *Fortnightly Review* on "The Latest Discoveries in Hypnotism" says:

We have previously spoken of those strange phenomena, by virtue of which, in hypnotic states, the torpidity of certain faculties is found accompanied by the exaltation of others. Thus, in the somnambulistic phase, the subject does not see his surroundings; talk to him and he will recognize you by the sound of your voice, by the touch of your hand, but he does not see the place where he is, nor the person speaking to him; he is, as it were, in a dark place, or like one with his eyes bandaged. Well, in this special condition of visual impression, it is nevertheless strange to observe that there is a whole group of optic faculties which have reached a degree of extreme exaltation by a kind of compensation, while others are in a state of temporary effacement. Mental vision is absent, and physical vision rules alone.

Indeed, in certain circumstances, some subjects are so much out of equilibrium, that they can not only read a few lines of a newspaper through the fissures of a thick pad of cottonwool placed on their eyeballs, and kept in its place by a band, but they can even see special things which our eyes do not perceive. The nervous elements of their retina, acted on by a transitory hyperæmia reach an extra physiological degree of exaltation, which enables them to experience new sensations unknown by us. Thus they see the flames rising from the pole of a magnet; they behold them with pleasure, and are astonished not to be burnt by them. All the subjects on whom I have up till now experimented have unanimously declared that they saw flames rising from the poles of a magnet; and flames of different coloring at the south pole and at the north.

Here is an experiment which gives an idea of the excessive acuteness of sight developed in a subject in a somnambulant state: for instance, I give a subject, Ch., twenty pieces of white paper similar in appearance, at least to our eyes. I make a mark on the back of one of these pieces of paper, and I say to the subject in the somnambulistic phase: "Look at this piece of paper; there is a design on it; it is the portrait of Mr. X. Look well and tell me if you can see the portrait clearly." This done, I shuffle the twenty pieces of paper and I say to the subject: "Among these pieces of paper tell me where the portrait of Mr. X. is." He examines them in succession, and when he reaches the one I marked on the back, he does not hesitate, he instantly points it out. This is another phenomenon of excessive acuteness of physical vision; the subject saw on the marked piece of paper some spots, some peculiar unevennesses which escape us; he saw differences where we see none. It is he who can see and we who are blind; and by reason of this accidental and excessive keenness of sight he recognized the piece of paper that had been marked.

There is something to be said, from this point of view, for the persistent refusal of the Society for Psychological Research to entertain stories that—may be stories. Their demand for conclusive evidence, abundantly testified to, may be, as it is, irritating to those who know how conclusive a particular piece of evidence is, but it raises the value of what they accept as proven. I am so constantly saying that their method throws into the waste basket much good evidence that I am glad to recognize the value—*valent quantum*—of what they accept. It seems to me that the careful methods used by them might well be imitated at a respectful distance by us. For example, we believe that spirits manifest their presence to those who are sensitive to it in various ways. Is that a soul faculty? We think so. Then what about the cases in which the more highly organized animals, such as dogs and horses, manifest their consciousness of an unseen presence which the clairvoyant faculty in man recognizes and describes? Are animals also, as we know them on this plane of matter, only the externalization of an inner spiritual principle? Are they destined, as we are, to survive physical death? These are problems, all of which have been approached too rudely and crudely. We can afford in the intervals of this life, with its stock exchange gambling and horse races, not without a spice of the same excitement, and its tedious pleasures and its ever present cares, to ask, perhaps, that question.—*Light*, London.

A GARDEN PARTY.

The flowers are ladies gayly dressed
For my reception in their best;

They come in silks of every shade,
In laces, velvets and brocade;

And almost every lady fair
Has dewdrop diamonds in her hair.

My servants are the butterflies
Whom I imported from the skies;

They wait upon the people well,
And never fail to mind the bell;

And while they serve the cup of tea
The prima donna in the tree

Bows to the audience, and sings
Some pretty operatic things.

And so I entertain my friends
Until the yellow daylight ends;

And all the dearest I invite
To be my guests and spend the night.

—Frank Dempster Sherman in the Independent.

THOUGHT ODORS.

BY ELLA WHEELER WILCOX.

Not what we do, not what we say, speaks for us
To fine souls here, or to the Throne of Light.
Tho' words and acts be fair, gods will abhor us
And men distrust if our hearts are not right.

Our secret aim, our hidden wish or longing,
Our silent thoughts of men or worlds above—
These are the tell-tale forces that come thronging
To point to us as ones to loathe or love.

Our thoughts are odors, and we can not seal them
So close with actions, but they will creep out;
And delicately-fashioned souls will feel them,
And know them sweet or vile beyond a doubt.

Good deeds fall dead if selfish causes guide them;
Good words fall flat that but from lips have
birth;

And eloquent and noble seems, beside them,
The silence or inaction of true worth.

Correspondence of the New York Tribune: I had a chat with Mrs. Helen Campbell last night on the verandas and she told me something of her life. Born of a conservative New York family, she never saw the inside of a tenement house until after she was forty. The first glimpse she had of this kind of life set her into a fever to do something at once to relieve these people. She now became interested in the McAll Mission, and shortly after wrote her novel, "Miss Herndon's Follies." This book attracted the attention of the Tribune editors, and she was requested to get up a book dealing with tenement-house life in New York. This she refused, saying she knew nothing about this kind of life, but the editors would not hear nay; they gave her several months to think it over and then "Prisoners of Poverty" was written. Mrs. Campbell went abroad and remained a year and a half. She went about the slums of London and Paris—and this is a much more difficult task than in New York City; there are no labor bureaus, but she made the acquaintance of socialists and Salvation Army people, and managed to more than touch the masses with the tips of her fingers. Mrs. Campbell is now engaged on a series of articles for the Tribune which will cover the field of charitable institutions in the metropolis. She is convinced that the social advancement of the masses is in the hands of the women—the men are too intent on making money. This generation or the next will not see the millennium. The last generation awoke to an entirely new idea when the cause of bettering the lower classes were concerned. To this generation the idea is born and bred in the bone. The next half century ought to bear much fruit.

Prof. Charles A. Young says in the September Forum: In spectroscopic work (in astronomy) the eye has been superseded of late to a great extent by the photographic plate, which is now able to recognize fainter impressions than the eye, and to register them permanently. Prof. Pickering has been continuing at Cambridge his remarkable work, and it is also being carried on in the southern hemisphere by a party sent there in connection with the operations of the Draper memorial. The instrument employed is a photographic telescope, with a prism, or a series of prisms, in front of the object glass; the whole mounted like any large telescope, and provided with an accurate driving

clock. With an instrument of this kind we obtained upon the sensitive plate the spectra of all the brighter stars which happen to be in the field of view—sometimes 100 at a time, as when a cluster like the Pleiades is in question. This method has made it possible to complete, in a comparatively short time, a general survey of the spectra of all the brighter stars of the northern hemisphere; and the survey is now being extended to the southern hemisphere, where it is already well advanced. Whenever the spectrum of a star, thus photographed on a small scale, is found to present any interesting peculiarity, it is examined with a more powerful instrument, which photographs its spectrum on a much larger scale; and this second photograph is then enlarged again for special study. It is worth recording here that the examination of the Harvard photograph has been made almost entirely by women who are assistants in the observatory. A niece of Dr. Henry Draper, whose memorial is now being erected in the form of this monumental work—the spectroscopic survey of the heavens—had the good fortune to discover in the star spectra the delicate doubling of the lines which has proved so full of information.

Miss Ada C. Sweet conducts a pension claim agency. Although not admitted to the bar she is almost a lawyer, having studied extensively in that line. She is a daughter of the late Gen. Benjamin J. Sweet, who was appointed United States Pension Agent by Gen. Grant in 1868 in recognition of his services during the war. Miss Sweet became his confidential chief clerk and learned the duties thoroughly. On the death of her father she became the head of the family and bravely assumed the duty of providing for her mother and sisters. She was appointed Pension Agent at Chicago, and held the position for eleven years, handling millions of dollars of government money without the loss of a cent. After leaving that office she established a pension claim business, having offices at No. 175 Dearborn street. Hundreds of old soldiers and widows of Union fighters owe their pensions to her care and conscientiousness in presenting their claims. She has also assisted in drafting laws relating to pensions. Miss Sweet takes an active interest in all progressive movements and is intensely practical in her methods. She is a useful member of the Woman's Club and a regular visitor to the Norwood Park Industrial School for Boys. She recently presented to the city a covered ambulance for use in moving the sick and wounded.

Like attracts like; what more natural, then, than the affinity which exists between the two loveliest earthly creations—children and flowers? If one could believe in the transmigration of souls it would not be hard to trace the sunny-faced child in the pansy and the angel in the child. However curious and delicate the link which connects flowers and little people, it undeniably exists in greater force than the unthinking imagine. Many a time have I seen a little boy of six or seven years of age who seemed incorrigible under punishment, become tractable with the promise of a pansy for his button hole. How quickly the hard clouds cleared from the little face, the eyes shone bright as stars after a storm, the little mouth curved into sweetest of smiles, and all the dimples broke into play when the promised treasure was placed in his hand. His mother is wisely acting upon the hint, and finds a pansy bed more effectual in the management of this little individual than bundles of birch boughs or apple shoots. Is not this advancement along the line of civilization? To give the principle wider application it might be reduced to an axiom that just in the proportion that natural beauty finds a place in our homes, and the love of it in our lives, do we rise in the scale of culture.

Girls to be successful to-day must have something more than pretty features, writes Edmund W. Bok in the Ladies' Home Journal. The men who are worth marrying are looking for something else than pretty faces, coy manners or fetching gowns. They are recognizing full well that women are progressing at a pace which will quicken, rather than slacken. They realize that the woman of to-morrow will be brighter in mind than her predecessor of to-day. Hence, they are looking for wives who will be the equal of those of their neighbors. Beauty is being considered an adjunct to common sense. "I want a wife who knows something, who is worth having for what she knows; not one of these social butterflies," said one of the greatest "catches"

of the last New York season to me at the winter's close. And he expressed the sentiments of thousands of the young men of to-day. The scent for pretty wives is over, and the lookout for bright young women has begun. And the girl who to-day trains her mind to knowledge will be the woman of to-morrow.

The Indian idea appears to have a considerable following in Gotham. The New York World says: "It has been estimated by an employe of the United States Bureau of Labor that there are 27,000 married men in the city of New York who are supported by their wives, less than 7,000 of whom are in menial service. The modistes are in the majority. This includes dressmakers and milliners, many of whom own property, some being very wealthy and all well to do. The boarding house keepers rank next in number. This does not include the fashionable young men who marry wealth, and drive swell turnouts and summer at the beach at their wives' expense.

CRITICISMS BY G. B. STEBBINS.

CARDINAL NEWMAN'S DEATH BED.

TO THE EDITOR: In a late issue of *The Voice*, the leading prohibition organ in New York, is the following letter touching the last hours of this eminent man:

"To *The Voice*—John Henry Newman, author of that immortal hymn, 'Lead, kindly light,' has left as his last words an utterance that in all the ages of Christian faith has not been excelled. About an hour before his death, the Cardinal asked to see Father Neville, his private secretary, whose hand he grasped, while he smiled and murmured, 'I hear the music of heaven; all is sunshine.' Several priests and others at the bedside were moved to tears at the scene. FRANCES E. WILLARD."

None question the sincerity or personal excellence of Cardinal Newman, and his spiritual nature was rich and beautiful. All this can be freely granted, differ in creed as we may. This experience, at the hour of his transition, was more than "Christian faith." It was that faith verified by knowledge. It was the opening of the Spiritual senses. As the ear and eye of flesh grew dull and dim, the spiritual hearing opened to finer heavenly harmonies, the spiritual eye saw gleams of heavenly sunshine. It was one of the beautiful experiences which come only to ripe souls, and which can only be made rational and inspiring in the light of the spiritual philosophy. As naturally as we see the fair shore beyond a river we are about to cross did he see beyond the border into the spirit-world.

ELIZABETH STUART PHELPS.

In your issue of September 13th is a magazine article by Elizabeth Stuart Phelps (Mrs. Ward) on "The Darwin of the Science of the Soul." That part of the article which makes a plea for fairness and patience and persistence on the part of scientists in the investigation of the facts of Spiritualism is good, but that part in which she unfairly ignores the patient and careful researches of Spiritualists is bad.

She says: "As the apostle of evolution collected, collated, colligated his enormous array of facts before theorizing, they who undertake this other task should do the same with the disarray of facts before they theorize."

This is a broad implication that there is only a "disarray of facts" of spirit presence in existence.

On the contrary there is an "enormous array" of facts, carefully collected and collated, details of experiments and experiences with the most critical care as to conditions and circumstances, which can stand beside that of Darwin's facts to prove evolution and not suffer in comparison, but all these are not only sneered at by many scientists, but coolly ignored by this woman who is making a plea for fairness while herself grossly unfair!

"The scientific Basis of Spiritualism," and the other books of Epes Sargent, and the volumes of D. D. Home's experiences, and the books of Robert Dale Owen make up over a thousand pages of such facts, and other like works might be named. A search through the pages of your RELIGIO-PHILOSOPHICAL JOURNAL for the last ten years would show facts reported with most critical care by highly competent persons, enough to fill a large volume. Of course there have been many stories loosely told, with good intent enough yet not with that accurate care needed to make up solid evidence, but we can sift these out and still have left the strong array of which I give only a partial glimpse.

The plea of Mrs. Ward for future fair-

ness and persistence and critical care is good, but have these high qualities been unknown among Spiritualists of the higher grade? There is doubtless a "disarray of facts," half proved and inchoate, and therefore of little value, this she readily recognizes. But there is also a solid and immense array of facts brought together with patient care and skill by experienced and competent Spiritualists, and this she coolly ignores! It is of a piece with her picture, published years ago in a popular magazine, of persons going up dirty stairways to mussy rooms to see snuffy women claiming to be mediums, while the higher phases of mediumship were ignored. While seeming to wish for fair investigation she has been an adept at casting slurs on Spiritualism, failing always in fair respect or just recognition of the character and capacity and valuable labors of its eminent advocates. Will she outgrow this poor mood? Shall we call it "the infirmity of genius" or what?

EVOLUTION.

In THE JOURNAL some weeks ago was a word of fair comment on a *Unity* article by "C. P. W.," in which you say, "neither Darwin nor Spencer discovered evolution," which is quite true. It is also said that Herbert Spencer, 35 years ago, spoke of natural selection, and was the first to show that "evolution is a universal process, applicable alike to the growth of worlds, life, species, mind, language, art," etc.

All of this will be found finely shown in the earlier writings of A. J. Davis, given in his illuminated days, and earlier than the books of Spencer. The English scientist stops with our mortal life, finding nothing in his view of evolution to verify the immortal hope. The illiterate son of a poor shoemaker, in his "Superior Evolution," tells how an "eternal intelligence" is developed. Here are his words:

"The anatomy, physiology, mechanism, and chemistry of the rose tend to a beautiful flower; although all these processes take place in the germ of the rose with the minutest and most distinct precision, yet there are but three actions or processes apparent—namely, Association, Progress, and Development. So with everything in nature... Motion, Life, Sensation, and Intelligence, unfold themselves into an organization of elementary and divine principles, which govern all the vast congregations of matter we see in Nature. Motion was first especially manifested in the Mineral kingdom; Life in the Vegetable; Sensation in the Animal; and Intelligence in the Human kingdom; but as we ascend the successive kingdoms in the development of Nature we perceive these principles of action to be more and more progressive toward perfection... Thus the vegetable is actuated, not only by motion, but also by life; and the animal not only by motion and life, but by sensation combined with them; and the human organization is actuated by motion, life, and sensation, in a perfect state of combination, which combination develops an eternal intelligence. The laws that govern nature... are established by one great Positive Power or Mind."

In the writings of William Denton may be found eloquent statements and fine illustrations of evolution, with its spiritual aspects included, and the spirit of man, rising young and immortal from the dying body, treated as the highest "survival of the fittest."

With no wish to depreciate the great work of men like Darwin and Spencer it is but justice to say that their view of evolution is narrow and imperfect compared to that we gain in the light of the spiritual philosophy. Yours truly,

G. B. STEBBINS.

CASSADAGA LAKE CAMP JOTTINGS

TO THE EDITOR: This beautiful location has many attractions independent of the cause to which it is devoted. The camp is located on an island embosomed in a beautiful lake—Lake Cassadaga. Nature has done her utmost in presenting a picture which put on canvas would charm the lovers of the beautiful.

During the four weeks I was at the camp I was so caught by the mystic weirdness of the place and its surroundings that I almost forgot that I was on earth. I felt as if I parted with many new acquaintances. My dream was shattered and here I am, home, with, I trust, higher inspirations, nobler purposes and truer perceptions of life and its mission. God bless the dear ones whose breasts the stranger found a temporary shelter. It was my first visit to Spiritualists' camp. I hope it will not be the last. I was told by those who had had large experience in visiting camps that Cassadaga excelled all others in its

good management. This accounts doubtless for the satisfactory results to the public, thus securing satisfactory financial results to the corporation. Judging from what came under my observation, "success" may be written on the spacious arch under which all passed to this "free association."

One feature struck me as peculiar. There was not a policeman to be found on the grounds. None were necessary. No guzzling of beer or other stimulating drinks. No disorderly men or women. Nothing in the ensemble of the place to which the most fastidious could object.

Being a "free" platform every shade of thought was expressed, but no speaker was allowed to make personal criticism a feature in his remarks. Good manners is the law which makes the platform at Cassadaga free to all. The management deserves great credit for a rigid enforcement of this law. Only by its enforcement can the camp prosper, and preserve the freedom which true Spiritualism teaches.

I can not, in this letter, give all the salient features which impressed me as valuable; especially is this difficult in noticing the good things dispensed for the public's intellectual entertainment. All the lectures which I heard were exceptionally good, up with current thought on the deep and intricate questions of the times.

I may be pardoned if I make mention of a singular consensus of thought on a question which for several months has found full expression in the columns of THE JOURNAL. I may group the discussion under the following heading: "The Evolution of Religion in History and Human Consciousness." Several lectures were delivered on the subject—each lecture being handled without consultation and by several speakers without any knowledge of what had preceded them. Among those who discussed the theme were Rev. Henry Frank of Jamestown, N. Y.; Mrs. Cora, L. V. Richmond, Walter Howell of England, and Mrs. E. L. Watson of Santa Clara, California. Mrs. Watson's lecture closed the series and the season. The vast assembly which came miles to hear this gifted woman left with the deep impression that "religion" or consciousness in life was something more than that which usually falls from the lips of those who occupy our pulpits and platforms.

The discussion was a proud tribute to THE JOURNAL. By what psychic law it all transpired is beyond my mental grasp. The singular fact remains nevertheless.

Speaking of THE JOURNAL I am reminded of a question presented to Mrs. Lillie for discussion in one of her lectures, "Shall Spiritualists subscribe for and read THE RELIGIO-PHILOSOPHICAL JOURNAL?" I supposed when it was read that it was the joke of some crank. The "controls" of Mrs. Lillie were in no mood to so treat it. After speaking in laudatory terms of the *Banner of Light*, the *Better Way*, the *Golden Gate*, she assumed a dignified manner and for half an hour gave THE JOURNAL the palm for ability, power and aggressive consistency, which carried the crowd. It was evident that her "controls" had no patience with the absurd criticisms indulged in by some of the would-be leaders of modern Spiritualism. The angels are evidently the friends of THE JOURNAL if Mrs. Lillie is their mouthpiece; and no one questions their claim except the frauds and cranks. Speaking of frauds and cranks reminds me further of the excellent lecture delivered by this lady on "Ancient and Modern Spiritualism." If THE JOURNAL is considered radical in this direction let me say that you are not alone in your good work. For digested sarcasm; unbounded sympathy for the true and good in Spiritualism—ancient and modern—for the honest and true medium; for an insistence on the exercise of our common sense and reason in the investigation of phenomena and for a clarification of the whole spiritual atmosphere so that light of truth may illuminate our path—here and hereafter this lecture stands most in the defense of THE JOURNAL's case. It did every body good. It was education—all that was needed.

I am not wearying your readers I would say a word for Mr. Walter Howell. Having been wholly educated by interior illumination he stands almost an exception. I am told, in his psychical makeup, is not "controlled" but assisted by it. I made the discovery, I think, that were several others on the grounds were passing through experiences to fit for similar psychicevolution. Several of the writer that their guides had in them that this was the new form of ship. That now the Spirit-world is able to help develop the faculties the mind, so that the consciousness is in abeyance in speaking or writ-

ing, but that true inspiration holds instead. If Mr. Howell is a fair specimen of the new order, may heaven hasten the time when there shall be more like him.

I am not lessening the praise due to others when I say that Mr. Howell's lecture on the "Philosophy of Marriage Here and Hereafter" stands far beyond any lecture I heard at Cassadaga, and I may say for depth of thought, clearness of reasoning and sound moral trend it was one of the ablest presentations of the subject that I ever had the good fortune to listen to.

For fear of wearying your readers I reluctantly close. I could give much more from my notebook, and I may do so later if the gentle editor does not extinguish my present effort by throwing it into the waste basket. M. C. C. CHURCH.

PARKERSBURG, W. VA.



THE BODY AN ELECTRIC MACHINE.

TO THE EDITOR: I read in your paper of the 22d of February, 1890, an account and description of a machine or reel invented by a French count which is said to work by mere will power. Now I shall give you a message which was received from a spirit and through a medium several months ago in answer to the question, Can any object or substance be moved through space by mere will power? further, has the mind or the soul of man the power to exert any force by mere will or wishes?

Answer. No, but all minds here, and on the earth, have a power, as yet not understood by the people of your earth, by which they do, and can throw off an electric force. The human body may be called or termed an electric machine, which the soul or life principle of man uses while on the earth. That machine if in perfect order can do its work fully; it is like an organ or musical instrument, if some of the wires or chords are unstrung, out of tune, the musician can not play correctly on it; it gives off discords or insane sounds. The brain is made up of many cups or cells holding or containing a pulp or fluid; these cups or cells all being connected by nerves or wires. The body has a system of nerve wires running from all parts which concentrate an electric current to the spinal cord or main wire or switch board, at a point where it joins the head; from there this electric current runs to each cell of the battery. The body is continually throwing off an electric current, and also continually taking in a fresh supply. The soul or life principle uses the cups of this battery and this electric force to make thoughts, and while so doing throws off an electric force or current from the body. This electric force might be used when properly understood and handled, so as to effect an instrument made delicate enough and in the right form, in such a manner that its effects could be seen by the human eye. The magnetic needle when brought near an electric current running on a steel, iron, silver, copper, or gold wire or even on a current through the air, will turn and point at a right angle with that current. There is a current of electricity or belt that surrounds the earth and runs from east to west, which causes the needles in a compass to point north and south; it varies according to the amount of local attraction—which may be mineral in the earth near by, or damp clouds holding a great amount of surplus electricity.

The following message was received since in regard to the working of the machine said to be invented by Count P.

Answer. If such a machine exists on the earth, it can not be moved by mere will power; there has to be a force exerted in some other manner. A person who is strong physically does not always throw off the strongest electrical force by brain work. Persons who have a great amount of electricity in their bodies, and have been in the habit of concentrating all their mental energies to see through unknown subjects, although weak physically, often throw off a stronger electrical force than persons of great physical strength. Now if this machine moves as it is claimed, it is either through the attractive force of the current thrown off by and from the body of the person testing it, or it is the work of spirits standing near, who wish in some manner to gain the chance and more power to help up the people still on the earth. All spirits here have to learn how to use

this electric force before they impress or use the minds of mediums on the earth; and the more the people of the earth strive, investigate and learn how to use this electrical force of the body and brain, the more information can they gain from their spirit friends. Some may and do say that it is impossible, yet where have they or can they, bring a single fact to prove it impossible. If the instrument of Count P. works in the manner they claim, it may be that if they take it out into the open air and test it, the electric force thrown off by the human body may not be strong enough to overcome the electric currents running through the air.

Knox.

A SPIRIT TELEGRAPHER.

TO THE EDITOR: You desired me to give you an account of a very singular manifestation which is taking place almost daily in my family, and has been during the past year. It came to us most unexpectedly. Some ten or twelve years ago a young man of our village organized a class of some ten or more lads and girls to teach them the art of telegraphy. Telegraph lines were put up connecting their several places of residence, instruments were procured and telegraphic communication was established with the several members of the class and with the railroad station in town. The young man who became the leader and teacher of this class sickened and died some ten years ago at the residence of his parents in this town. One of my sons and my daughter became members of this class, and learned to communicate by the use of the telegraphic alphabet.

About one year ago we heard noises within the walls on one side of our sitting room, and thinking they were made by mice or something of the kind, we paid little attention to them. One day when my daughter was in the sittingroom these noises were repeated, and on my coming in she said to me: "Papa, this noise is here again." I inquired: "Does there seem to be any intelligence connected with it?" She answered, "I do not know." I said, "Let us see." Then, addressing the invisible, I said, "Give me three raps." It responded by three distinct raps. I said, "Give two raps." It responded by two raps. I said, "Give one rap," and it did so. I said to my daughter, "This is intelligence, will and power, and hence mentality." Then addressing this invisible communicator, I said, "Let three raps mean yes; let two raps mean no, and let one rap mean I don't know. Do you understand me?" Three raps. "Do you wish to communicate?" Three raps. "Well, I wish to know with whom I am communicating; will you give me your name on call of the alphabet?" Three raps. I then called the alphabet, and the name of the young man who was at the head of this class in telegraphy was spelled out. My daughter, calling him by name, said, "If this is you, give me your telegraphic call." He gave it. "Give me my call." He gave it. "Give me my brother's call." He did so; and thus he gave correctly every call of the class which was called for. The sounds produced were those of a telegraphic instrument to be heard at any telegraph office. These communications have continued to come to us almost daily for over a year past, and often many times a day. He gives evidence that he is familiar with what is going on in the family, and has become our family physician, giving accurately prescriptions for any ailments that have occurred in the family since he came to us. Whenever we need him or his advice he never fails to be on hand and give it, and it always gives the promised relief. When any statement he makes is questioned by us, he inquires: "Have I ever deceived you?" and we are obliged to answer, "You never have." He gives as positive evidence of his individuality as one living in the flesh could do. His practice with us during the past year has put at rest all questions as to the actuality of communication between the two worlds. These communications are given by telegraphy, when given in the presence of one who reads telegraphy; when no telegrapher is present, they are given on call of the alphabet. Our friend is much opposed to making these manifestations public, because, he says, publicity would call about such a multitude of diverse characters as would destroy his power to be with us at all. As it is, he can be of good service. But as it would be under such circumstances, he could be of no use to any one.

CHICAGO, Sept. 18.

THE RAPS.

TO THE EDITOR: In my communication printed in THE JOURNAL of August 30th, I stated that I had succeeded after a long and earnest trial in hearing "the raps" on

my planchette table, genuine raps, made by some unseen and intelligent power. These are so common now-a-days that all doubt of their existence has vanished. Even the most astute scientific man who has taken pains to investigate these phenomena can not gainsay their reality, however willing he may be to ascribe them to some other than the true spiritual cause.

What do these tiny raps do and what have I learned from them? I sit down in my chair, all alone in my library room, place planchette on my knees, put my hands on my table and address an unseen form whom I believe to be near me, as follows: "Will you please make one rap upon the table." It makes one rap and then stops. I inquire again: "Please make two raps." I hear two raps distinctly and then there is a pause. "Please rap three times," I say, I hear three distinct raps and then again there is a pause. Again I inquire, "Will you please spell a name." It spells a name while I repeat the letters of the alphabet. I continue this investigation and the answers clearly prove to me the existence of some intelligent being near me who hears, sees, wills, and acts, thus exercising essential powers that exist in all animated beings.

Again, I suppose a case. I shut my room door and ask some one to knock once on it. My request is answered correctly, and so I go on calling for manifestations as I do when I use planchette. What is my conclusion in this case? It is this, that there is some spirit not in the flesh who produces these knocks or raps on the door. I can come to no other conclusion based on the common accepted evidence that we credit in such cases. But there are many scientific and prejudiced persons who instead of taking a reasonable view of the subject and judging these spiritual manifestations as they would any other earthly phenomenon, are ready to fly off into the region of the unknown and manufacture a theory as baseless as the fabric of a vision.

Sodus, N. Y.

W. C. H.

A THEORY OF MIND READING.

TO THE EDITOR: For hundreds of years it has been taught by different religious denominations that none but God can read thoughts, yet they could not give facts to prove that it was impossible for the minds of this earth to so advance as to be able to read thoughts, and to converse without word or sign language. I claim that minds of earth have a power by which, when it is understood, they can read or hear the thoughts of others. In order to prove this, I suggest an experiment for all to try. I am confident that by perseverance many will get sufficient to satisfy them that mind reading is not an impossibility.

Let two, three, four or more persons sit in a room; let one at a time try to read the thoughts of one of the party in the following manner: The reader should endeavor to keep his mind in a tranquil or dormant state, or to rest without thinking, the same as he would if he were tired, but not sleepy. Let him lean his head back in a rocking chair and try to rest his brain. Then whatever thought, word, subject, or thought flashes over the mirror of his mind unsolicited, let him tell it to the party. Some may get it right in this manner the first time, with others it may take a longer time, while others still may never be able to do it. First try to learn and feel that each cell of the battery, your brain, has a duplicate cell, and that with one cell you get the news or thought, and with the other cell your soul can read that thought, or further accustom your mind to listen and hear the thought which the other mind propels—propels through the air by its electric force to the cells of the battery, your brain. The writer has experimented for twenty years in the above manner, and has at times, been able to tell from one to thirty people correctly of what they thought.

K.

ANCIENT SPIRITUALISM.

TO THE EDITOR: It is in its special phases only that modern Spiritualism differs from that which prevailed in the olden time; for we have records of such belief away in the misty past. The belief of Lao-tse, the contemporary of Confucius, was that the air was filled with genii of differing descriptions, and that they influenced the destinies of men—that there were good and bad spirits that hovered about the haunts of men, and afflicted, or blessed them, according to their characters. And there is reason to believe that idol worship was stimulated by his teachings; for his instruction to his disciples was, that if you look steadily upon some object, and direct your prayer to that, your wish will be granted by the spirit which gives

audience from some established point. The use of this practice in hypnotism gives reason to suppose that this power was understood, even at that remote period, by men of superior education. In Egypt also this practice enabled the teachers of the "mysteries" to astonish their novitiates, with the presentation of wonderful imaginings that had all the seeming of reality. These things occurred long before the Christian era, as were also the writings of Ossian, the bard and seer of Erin's green isle, who with a weird and wonderful power describes the spirits of the mighty dead.

In the beginning of the second book of *Fingal* the following paragraph appears, in which it seems that the story that seeing the spirit of Crugal was as hard to believe as are the wonderful stories of our day, to willful sticklers for their creeds; although testimony of their truth comes on the winds of heaven from the corners of the earth.

"He spoke to Connal," replied the hero, "though stars dim twinkled through his form. Son of Colyar, it was the wind that murmured across thy ear. Or if it was the form of Crugal, why didst thou not force him to my sight? Hast thou inquired where is his cave? The house of that son of wind. My sword might find that voice, and force his knowledge from Crugal; he was here to-day." He could not have gone beyond our hills! Who could tell him there of our fall?"

"Ghosts fly on clouds, and ride on winds," said Connal's voice of wisdom. "They rest together in their caves, and talk of mortal men." Ossian abounds in evidence that belief in spirits was the substitute for religion in that day. The Christian religion came afterwards, and in a form that has caused the children of the Green Isle much shame, and much oppression. I would like to continue this subject, but short stories are the best.

M. O. NICHOLS.

HAVERHILL, MASS.

A FAREWELL WORD FROM WALTER HOWELL.

TO THE EDITOR: It is flattering to one's personal vanity to imagine that the readers of *THE JOURNAL* will be pleased to receive a few parting words prior to my sailing to England. In taking a retrospective view I recall with pleasure the many courtesies received and friendships formed since my first visit to this country, and when asked the question—as I often am—"which country I like the better, England or America," I find myself unable to reply in favor of one or the other. Of course it is natural for one to cherish tender recollections of the home of his childhood. For as Scott aptly puts it,

"Lives there a man with soul so dead
Who never to himself hath said,
'This is my own, my native land.'"

It is now eight years since I first landed in America. Looking back over this period how many kindly faces crowd in upon one; how many echoes of friendly voices are awakened; how many pleasant meetings and how many sad partings one remembers. The uniform kindness of my American friends calls forth from a warm heart its deepest gratitude.

As I contemplate my departure sadness comes over me, but this is strangely interblended with a feeling of joy in the thought that I have so many friends I am sorry to leave behind; and in the anticipation of meeting so many right loyal friends upon the other side of the Atlantic, whose earnest prayers and sincere "God bless yous" follow me wherever I go. In less than two weeks from this date the ocean will separate us and I shall be gazing into the upturned faces of friends assembled to bid me welcome home.

I have been notified that the Yorkshire district committee of Spiritualists is arranging for a reception in the city of Bradford and representatives from societies in various cities in that part of England will be present. This gathering takes place on Saturday, Sept. 27th. My work in England is to commence immediately and my engagement list is as full as I care to make it.

I am very fortunate in having good company across the Atlantic. Mr. M. C. C. Church of Parkersburg, W. Va., and friends from New York will accompany me to the other side. There is much I would like to write to *THE JOURNAL*, but other matters pressing on time and attention, forbid my saying more at present. I shall take every opportunity to speak kindly words for *THE RELIGIO-PHILOSOPHICAL JOURNAL*, and hope it may increase the interest in a paper so ably conducted. Bidding yourself and readers a fond farewell,

I am yours most fraternally,

WALTER HOWELL.
NEW YORK CITY, Sept. 13, 1890.

MRS. ABBIE N. BURNHAM.

TO THE EDITOR: The Spiritualists and Liberalists of Watertown, N. Y., are most fortunate in having services during time usually considered vacation, of one of the very best speakers in the ranks, Mrs. Abbie N. Burnham, of Boston, Mass. This lady has a most excellent voice, sweet and harmonious, and so perfect in its intonation that speaking in an ordinary key, she can be easily heard all over the temple. Her manners combine the most exquisite grace and dignity with consummate kindness, so that she gains at once the confidence of her hearers, as she discourses of the brotherhood of man, for all feel that she is a sister indeed, and one who would lend a listening ear to any tale of grief, no matter how lowly the sufferer. Her invocations are the embodiment of beautiful thoughts. Her audiences are constantly increasing, so that it is with difficulty that all are accommodated within the temple, which was supposed to be of more than ample dimensions when erected through the munificence of those veteran Spiritualists, Mr. and Mrs. Abel Davis, and every one listens with eagerness until the last word is spoken. It is her forte, not only to set forth the beauty and grandeur of Spiritualism, but in a kindly way, giving offense to none, to explain those things which have come to be commonly believed, so that the seeker for light obtains it, finding it consonant with reason, is insensibly attracted further, and desires to know more of this, the only religion which harmonizes with the teachings of science, and has no nonsense about it. Her tests are always recognized, and are of a character to carry conviction with them, facts being given and incidents set forth.

Only last evening she told a lady casually present, whom she had never seen before, that she had lost a husband and child, and repeated the identical words last spoken by her husband before closing his bodily eyes forever. The lady, an orthodox Christian, could not refrain from making a public acknowledgment of the test which was to her wonderful beyond expression. The people of Watertown regret that Mrs. Burnham's engagements will permit her to remain but a short time, and when she visits us again, she will find loving hands and hearts to greet her, and homes which will be happy to be graced with her presence.

F. N. FITCH.

Dr. C. D. Grimes, Lyons, Kansas: *THE JOURNAL*'s new departure meets my approbation. It will reach a class of scientific minds, mostly of the psychic research order; and the result will be demonstration, the *sine qua non* of Spiritualism. Following in the wake of this, in no very distant day, creedal religion will be sent to the "shades" where it belongs, giving place for independent thinking, with a larger and broader charity for all. Then humanity will more fully realize the wise economy of the infinite Father in creating no two alike; from this comes the fire of life.

Dr. M. Lazarus: In the article by Prof. B. Sanderson, September 6th, I am surprised at the phrase admitting the hopelessness of the treatment of cholera. Can Dr. B. be ignorant of the great success of Dr. Brown-Sequard in Mauritius, his native island, and which initiated his splendid career. Opium in large doses was the main point recorded here. No less encouraging are the reports of homeopathy elsewhere with cuprum and veratrum album in minute doses. Camphor has extensive credit as a prophylactic and as useful in the first stage.

R. D. Robbins, Port Perry, Ont: I write you to express the pleasure the perusal of *THE JOURNAL* gives me and to compliment you on its improved form. I am entirely deprived of intercourse with those who are seeking for "more light" having no kindred spirits near with whom I can sit or hold fellowship; hence your paper is more than welcome.

True Economy

It is true economy to buy Hood's Sarsaparilla, for "100 Doses One Dollar" is original with and true only of this popular medicine. If you wish to prove this, buy a bottle of Hood's Sarsaparilla and measure its contents. You will find it to hold 100 teaspoonfuls. Now read the directions, and you will find that the average dose for persons of different ages is less than a teaspoonful. Hood's Sarsaparilla is the best and cheapest medicine.

"I took Hood's Sarsaparilla for loss of appetite, dyspepsia, and general languor. It did me a vast amount of good." J. W. WILKES, Quincy, Ill.

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Between the mouth of the Columbia river, where the commerce of Portland reaches the Pacific ocean and San Francisco, a distance of over 700 miles, there is as yet no seaport city of prominence, and good natural harbors are scarce.

Located 156 miles south of the mouth of the Columbia river, the Stuslaw river enters Stuslaw bay, and thence into the ocean.

It has long been known that Stuslaw bay possessed a fine natural harbor. But it was not till in recent years that this locality was relinquished by the Indians to the government, and thrown open to settlement.

It is on Stuslaw bay, four miles from the ocean, that the new seaport of FLORENCE is located. A government appropriation of \$50,000 to perfect the harbor is among the items in the River and Harbor bill of the current year. A government light-house is under construction, being provided for by last year's Congress.

Stuslaw bay and river tap a country wonderfully rich in resources. The center of all its life and trade is at Florence.

The Florence salmon canneries last year canned 13,000 cases of salmon, and salted the equivalent of 4,000 cases more, the product having a market value of \$100,000, employing 150 men for four months of the year. The catch this year is now being made.

Near Florence are three saw-mills, with a combined capacity of 75,000 feet per day, and employing many men. A careful computation by a lumber expert from Michigan, of the lumber resources tributary to Stuslaw bay, and Florence, its business center, was to the effect that the aggregate was more than 14,500 millions feet of fir alone, known in the markets of the world as the celebrated Oregon Pine, which for shi timbers especially, and all uses requiring great strength, has no superior.

Florence has a ship-yard, where two vessels were built to ply in the Pacific coastwise trade, and is destined to an immense extension of her ship-building interests. A vessel under construction is now on stocks.

Florence has direct steamers to San Francisco and other ports. It can only be a question of a short time till the Stuslaw & Eastern railway will be constructed eastward along the Stuslaw river, through the mountains, and tap the rich agricultural resources of the Willamette Valley, and ultimately on east through Oregon and Idaho, to connect with trunk lines of railway having eastern termini at Duluth, Chicago, and New York, and now built west into the new States of Montana, Idaho, and Wyoming. This will give Florence an immense impetus in the direction of wholesale trade, and rapidly make her a seaport of national importance.

Florence has a good public school, has an intelligent people, and will soon have more than one church, and has no saloons. Florence is a money-order post-office.

Florence's Needs.

Florence needs a first-class banker, who can start with at least \$25,000 capital, and able to double it when needed. This bank will make money from the start. The business of Florence already is over \$400,000 per annum, and its nearest banking town eighty miles away.

Florence needs an unlimited amount of capital to develop her lumber interests. There are many special reasons for locating on Stuslaw river and bay, which will be cheerfully furnished to those interested.

Florence has inexhaustible supplies of marble, and abundance of coal of a bituminous character, and needs capital to develop it. There is big money in it.

Florence offers an attractive location to men engaged in merchandising and traffic in nearly all lines.

The country tributary to Florence is attractive to immigrants, especially to those who love a wooded country. Good government homesteads can yet be had, and farms can be purchased at low figures. The soil is exceedingly fertile. It is a wonderful fruit country, as bearing orchards attest.

The climate of Florence is nearly perfect, being warmer than Virginia in winter, and cooler than New York State in summer. The mercury never goes down to zero, and rarely gets above 75 degrees. Florence is perfectly sheltered from the direct ocean breeze.

The ocean beach near Florence is as fine a drive as the world affords. Florence must some day become an important ocean pleasure resort.

Both residence and business property in Florence afford a fine investment, with a certain chance of large advances.

The undersigned is a large owner of both residence and business property, and partly to acquire funds to develop large projects for the general advancement, and also to encourage diversity of ownership and interest, will sell business lots in the business center for \$100 to \$300 for inside lots, and \$125 to \$400 for corners, and choice residence lots for \$75 to \$100, and residence blocks of 10 lots, 52x120 feet, for \$500 per block, or \$50 for half blocks. Terms, 1/3 down, 1/3 in six months, 1/3 in twelve months, deferred payments bearing 8 per cent. interest, or five per cent. discount for all cash down.

Plans and maps, with full descriptions of Florence and the tributary country, will be mailed on application, and all questions cheerfully answered.

Non-resident purchasers may select property from the plans, and deposit their cash payment with the home banker, and I will forward deed and abstract of title to him. The present prices can be guaranteed for a short time only. They will soon advance sharply.

Home seekers and investors who come to visit Florence, should buy railway through tickets to Eugene, Oregon, from whence, pending the construction of the Stuslaw and Eastern railway, it is a pleasant stage ride to Florence. Notify me, and my Eugene representative will meet you there. Inquire for Miller's office Eugene.

Write to me for sample copy, mailed free, of "THE WEST," the leading weekly paper of Florence. Subscription price, \$2 per year; \$1 for 6 months.

COME TO FLORENCE NOW, AND DEVELOP WITH ITS MAGNIFICENT GROWTH. YOU WILL ALWAYS BE GLAD YOU DID IT. Address

GEO. M. MILLER,
Florence, Oregon.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Horace Greeley, the Editor. By Francis Nicholl Zabriskie. Funk & Wagnalls. New York, 18 and 20 Astor Place. 1890. pp. 308, Cloth, \$1.50. This, the second volume of "American Reformers," a series of twelve biographies edited by Dr. Carlos Martyn, gives a condensed account of the life of a remarkable man, who was a noble representative of independent journalism and who, in spite of all differences, was a powerful and beneficent force before and during the great conflict which resulted in the destruction of the institution of slavery in this country. The style of the work is popular. The material has been drawn to a considerable extent from Greeley's own "Recollections of a Busy Life," from Parson's omnium gathering of fact and incidents in regard to the great editor, published in 1853 and from other reliable sources, including letters which Greeley left and the recollections of personal friends.

The biographer describes the habits and methods, and the oddities and eccentricities of the white-coated philosopher and portrays his character in a vivid and interesting manner. Horace Greeley was certainly a unique personality with strong characteristics, but not without marked intellectual defects. Mr. Zabriskie's estimate of Greeley can be briefly stated: He was remarkable for mental activity, wonderful memory and clear and forcible expression. His mind was stimulated to the neglect of the culture of the outer man. His opinions were formed in a region of rarified thought and lofty principle, and his thought was as far apart from ordinary men's as were his clothes. He was at the same time the shirt-sleeved toiler among every-day men at every-day work. His mind, swayed by his principles, was apt to form precipitate conclusions, and he always knew that he was right, and all who differed from him were blockheads. In forming opinions he was independent of all authority except his own common sense. In defending them, he could make scant allowance for those who saw things otherwise, and had little patience with fine doubts or discriminations. He was always in the minority and

flavored with his own party, because he was not prepared either blindly to follow the leader or trim his sail to the impulse of the hour,—nor, on the other hand, to wait the slow rising of the tides of truth. He had a clear, commanding intellect and strong elements of manhood combined with a lack of self discipline which amounted to childishness. He never lost the simplicity and the naturalness of childhood; while he developed the most absorbing interest in the arts, and laws and relations of civilization. He belonged to the epoch of the agitator and the pioneer in reform and politics. He was a moulder of opinion, rather than of events. In his boyhood on the farm his brother would sometimes say, when their father had set them a task and gone from home, "Come Hod, let's go fishing." "No," was the sure reply of that little piping voice, "let us do our stint first." And so it was to the end. His private life was pure and irreproachable. He was a modern knight errant in his championship of the weak and oppressed, and in all true chivalry of soul, and yet a Don Quixote in person, and often in his incapacity to distinguish windmills from giants. Like many great actors on the mimic stage, he thought he was just what he was not—a diplomatist, an executor, a practical legislator, instead of a prophet, a critic, and a public censor. "He was as honest as 'Old Ben,' as fearless as John Adams, as wise as other men as Franklin, as unselfishly patriotic as the Father of his Country; he was a Luther whose words were half battle, and a Melancthon whose word was for peace with purity and truth. He ruded of speech like Brutus, but he reined his sharpest dagger for himself whenever it pleased his country to need the truth of his good name. And after all his life was always worse than his bite. Be all his impetuous exaggeration of epithet and epithet, there was a heart as tender, merciful and pacific as the Quaker." In these times of greed and the ordination of all the higher pursuits to money making, the character of Horace Greeley ought to be known to the youth of this generation and this biography adapted to interest them, and to inculcate in them with love of truth and independence.

W. W. Lovell Company. Price, each, \$1. The John W. Lovell Company is constantly publishing popular works of

fiction at the lowest price, and from the demand they are evidently appreciated. Some of the latest are *Sowing the Wind*, by E. Lynn Linton; *The Word and the Will*, by James Payn, the popular English writer, and *The Mystery of M. Felix*, by B. L. Farjeon. With Essex in Ireland is composed of extracts from a diary kept in Ireland in the year 1599, by Mr. Henry Harvey, secretary of the Earl of Essex, edited and brought out by Hon. Emily Lawless. The events which befell the Earl during the troublesome time he governed Ireland are here related. The author, Rudyard Kipling has created quite a sensation in literary circles and his work entitled *The Phantom Rickshaw* and other Tales is published in this series. It is not a book of fanciful stories, but a collection of facts that never quite explain themselves. Another popular story is *The Blind Musician*, by Stepniak and William Westall.

New England Breakfast Breads, Lunches and Tea Biscuits. By Lucia Gray Sweet. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1. The author of this attractive book says: Nearly all these recipes have been in use in one New England family for several years and some of them for half a century, and are given in such language that the most inexperienced can use them with success. The necessity of such a compact form of recipes is obvious to most housekeepers and many will find it just what they have been looking for.

Lovell's Westminster Series. New York: John W. Lovell Company. Price, each, 25 cents. Number six, *The Tale of Chloe*, by George Meredith, and number twelve, *The Havoc of a Smile*, by L. B. Walford are the style of stories to be brought out in this series, issued weekly. The paper and print are better than is found in the average 25 cent pamphlets.

American Novelists' Series. New York: John W. Lovell Company. Price 50 cents. This series is issued weekly and is constantly publishing popular stories. A Brooklyn Bachelor, by Margaret Lee, and *The New Evadne*, by Frank Howard Howe are among the most recent.

Mr. Sidney H. Morse the sculptor whose spirited and spirituelle bust of Emerson has been so greatly admired, has recently modeled a portrait plaque of George Eliot which brings out more distinctively than any other likeness of that great author her most prominent traits of character, strength, seriousness nearly shading into sadness, and a sweet benignity. It can be seen at Mr. Morse's studio, 374 East Division St., cor. Franklin, Chicago.

PASSED TO SPIRIT-LIFE.

Mr. Anshy Eike, passed to spirit life, August 24, 1890, at his home, Kansas City, Mo. Mr. Eike has been a firm Spiritualist for many years and has taken THE RELIGIO-PHILOSOPHICAL JOURNAL ever since he first saw it. A few moments before his spirit fled he rushed and said, "There is no such thing as death." He then peacefully fell asleep to awake in some other clime.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown
They shine forever more.

And ever near us though unseen,
The dear immortal spirits tread—
For all the boundless universe
Is life—there are no dead.

Hood's Sarsaparilla is peculiar in strength and economy—it is the only medicine of which can truly be said, "100 doses one dollar." Try a bottle and you will be convinced of its merit.

Just how an alternative medicine cleanses the system is an open question; but that Ayer's Sarsaparilla does produce a radical change in the blood is well attested on all sides. It is everywhere considered the best remedy for blood disorders.

The best and surest dye to color the beard brown or black, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

Beecham's Pills cure Sick-Headache.

Little but active—are Dr. Pierce's Pleasant Pellets. Best Liver Pills made; gentle, yet thorough. They regulate and invigorate the liver, stomach and bowels.

Of the several valuable educational books issued in the past fifteen years, probably none have had such a wide spread influence as Hill's Manual, which has not only had an enormous sale itself, but the close imitations of this work have sold into the hundreds of thousands. The Publishers of the Manual have just issued the fiftieth edition, carefully revised to 1890.

Happy indeed are the homes which contain "Garland" Stoves and Ranges.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

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ITS LAWS AND METHODS.

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JOSEPH RODES BUCHANAN, M. D.

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery—A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rising from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

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THE AMERICAN GIRL.

Take the hair of a Hindoo,
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The height of a Norwegian,
The feet of a Chinese woman,
The teeth of an African,
The arm of a Belgian,
The leg of an Italian girl,
The eye of a Spaniard,
The grace of a French woman,
And you will have an American beauty.
—MAX O'RELL.

HER REFRAIN.

"Do you love me?" she said when the skies were blue.
And we walked where the stream through the branches glistened;
And I told her and retold her my love was true,
While she listened and smiled and smiled and listened.
"Do you love me?" she whispered when days were dear.
And her eyes searched mine with a patient yearning,
And I kissed her, renewing the words so dear.
While she listened and smiled as if slowly learning.
"Do you love me?" she asked, when we sat at rest
By the stream enshadowed with autumn glory;
Her cheek had been laid in peace on my breast,
But she raised it to ask for the sweet old story.
And I said I will tell her the tale again—
I will swear by the earth and the stars above me;
And I told her that uttermost time should prove
The fervor and faith of my perfect love;
And I vowed it and pledged it that naught should move,
While she listened and smiled in my face, and then
She whispered once more, "Do you truly love me?"
JOHN BOYLE O'REILLY.

A Progressive Company.

In addition to the splendid passenger equipment now furnished by the Chicago and Eastern Illinois Railroad, the Management have arranged to run Vestibuled Parlor Cars on the through day trains commencing with September 1st. These cars are the product of the Pullman Company Shops, and are considered by many railroad men to surpass in elegance and completeness any parlor cars which have as yet been placed on the rails.
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The "EVANSVILLE ROUTE" will sell tickets from Chicago and all stations on its lines, on Sept. 9 and 23 and Oct. 14, at rate of one fare for the round trip, to points in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, Tennessee and Texas. Tickets will be good for return passage 30 days from date of sale. Solid trains are run from Chicago through to Nashville, where connections are made in the Union Depot for through trains running to every city of any importance in the South.
The great advances now being made in many parts of the South, the developing of its vast agricultural and mining resources, the rapid increase of population in numerous localities, the continual coming into existence of new centers of population and manufacture in hitherto neglected territory, has attracted thousands bent on speculation, investment and the establishing of themselves in business in prosperous communities. People of the East have apparently realized more fully these advantages, and to acquaint people of the Northwest with the opportunities offered these very low rates have been inaugurated.
For pamphlet descriptive of the South or information as to rates or tickets, address WILLIAM HILL, Gen'l Pass'r and Ticket Agent C. & E. I. R. R., Chicago.

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It is decidedly the most preferable route for winter travel, as it is far enough south to avoid the delays caused by snow and extreme cold, experienced on more northerly routes, and in the summer it is the pleasantest by reason of the fact that the solid roadway of the Santa Fe Route gives off little or no dust, and the time of the journey to Southern California is so much less than on other lines.
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THE WEEKLY TIMES

One year and either the vocal or instrumental library for \$1.50, or the "THE WEEKLY TIMES" and both the vocal and instrumental libraries for \$2.00. This offer is good for new subscribers or for old ones who wish to renew their subscriptions. Just think! The best of music at less than one cent each for a good song or an instrumental piece. If you are taking a paper now you can afford to subscribe for it to be sent to some friend in order that you can secure the music, as it is not necessary that the paper and music shall go to the same person. Subscribe now, so that you will get all the music from the first. "Little Annie Rooney," in the May number, is the sweetest and most popular song that has been written for years. Remember the price:

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STEVENS & CO., 323-325 Dearborn Street, Chicago.

WEEP NOT FOR ME.

A writer in the *Pull Mall Gazette* expresses surprise that nobody has recalled Cardinal Newman's touching lines in *Lyra-Apostolica* in which he expresses the hope that after death he might know what was passing among his friends. The verses are as follows:

Weep not for me;
Be blithe as wont, nor tinge with gloom
The stream of love that circles home,
Light hearts and free!
Joy in the gifts Heaven's bounty sends;
Nog miss my face, dear friends!

I still am near,
Watching the smiles I prized on earth,
Your converse mild, your blameless mirth;
Now, too, I hear
Of whispered sounds the tale complete,
Low prayers and musings sweet.

A sea before
The Throne is spread; its pure still glass
Pictures all earth-scenes as they pass.

We, on its shore,
Share in the bosom of our rest
God's knowledge, and are blest!

EARLY AUTUMN.

Summer declines and roses have grown rare,
But cottage crofts are gay with hollyhocks,
And in old garden walks you breathe an air
Fragrant of pinks and August-smelling stocks.
The soul of the delicious mignonette
Floats on the wind and tempts the vagrant bees,
From the pale purple stocks of lavender,
Waking a fond regret

For dead July, whose children, the sweet peas,
Are slipped by butterflies with wings astir.

Evenings are chill, though in the glowing noon
Swelled peaches bask along a sunny wall,
Mellowing apricots turn gold,—too soon
him who loves not to be near the fall
deathless leaves. Pale jessamine
with her lucid stars, of shortening days
"ing fuchsias clad in crimson bells,
neath the twine
whose bowery maze
s the same sad story-tells.

When soft melancholy
fields at solemn evenfall,
d sunset dying slowly
clear West, ere yet the starry pall
vered by the harvest moon;
e year's blood runs rich as luscious wine
th honeyed ripeness: when the robin's song
Fills the gray afternoon
varbled hope; and memories divine
owd to the heart of days forgotten long.
—JOHN TODD HUNTER.

Teen Victoria's family circle now numbers fifty living descendants, including sons and daughters, grandsons and granddaughters, great grandsons and great granddaughters. Besides these she has four sons-in-law, four daughters-in-law, five grandsons-in-law, and one granddaughter-in-law. The Queen has lost one son and one daughter, five grandsons, one granddaughter, one great grandson, and one son-in-law. If these were living her family circle would number seventy-four.

The chamber of commerce in San Diego has a woman's annex of over 700 members, the object of which is to cooperate in promoting the best interests of their city and the country, encouraging various industries, to patronize every grade of home product and manufacture as far as is consistent with prices and quality, and to help in every way to develop the vast resources of that region.

If you think you are only to believe the gospel, you are mistaken; you are also to live the gospel; you should be a living epistle of Christ, "known and read of all men."

Don't read! Don't think! Don't believe! Now, are you better? You women who think that patent medicines are a humbug, and Dr. Pierce's Favorite Prescription the biggest humbug of the whole (because it's the best known of all)—does your lack-of-faith cure come?

It is very easy to "don't" in this world. Suspicion always comes more easily than confidence. But doubt—little faith—never made a sick woman well—and the "Favorite Prescription" has cured thousands of delicate, weak women, which makes us think that our "Prescription" is better than your "don't believe." We're both honest. Let us come together. You try Dr. Pierce's Favorite Prescription. If it doesn't do as represented, you get your money again. Where proof's so easy, can you afford to doubt.

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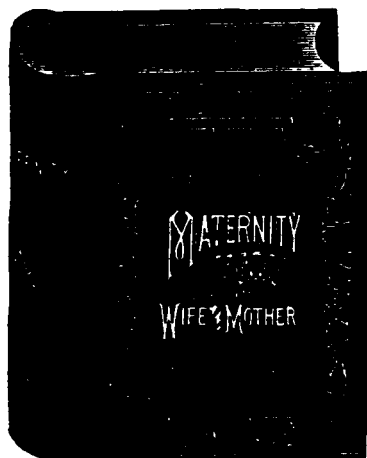
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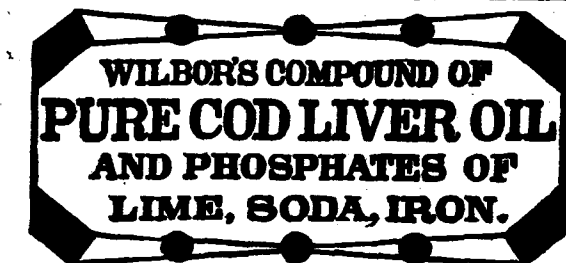
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